



Library of the Theological Seminary.

PRINCETON, N. J.

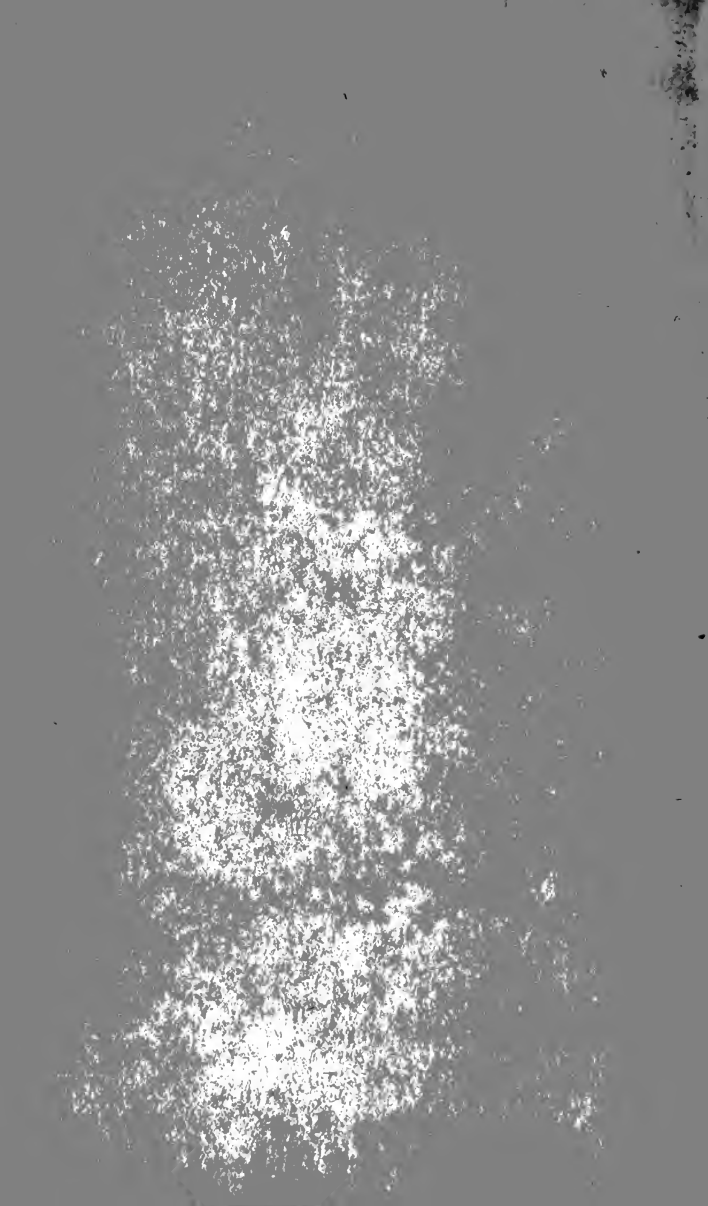
Collection of Puritan Literature.

Division..... *PL*

Section

Number

*SCB
10889*





E. 52.
1635



Psalm. } 102. { *Dies mei sunt ut umbra inclinata*
 } 90. { *Consumpsimus Annos tanquam sermonem*
 Robert Lytton

Pub June 10 1800 by W Richardson N^o 51 Strand.

DIVINE,

And MORAL

Speculations

in Metrical

NUMBERS,

Upon Various

SUBJECTS.

By Doctor R. Aylet, one of the Masters of the High
Court of Chancery.

*Beati qui custodiunt iudicium, & faciunt iustitiam omni
tempore. Psal. 3.*



LONDON,

Printed for Abel Roper, at the Sun against St.
Dunstons Church in Fleetstreet. 1654.

Y. 2. 1

Y. 2. 1

TO

orchestra

in his incomparable

Y. 2. 1

Y. 2. 1

Y. 2. 1

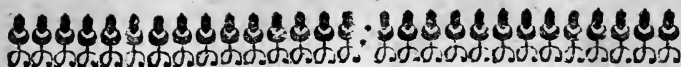
Y. 2. 1

Y. 2. 1

Y. 2. 1

Y. 2. 1

Y. 2. 1



To the Right Honourable

H E N R Y
L O R D M A R Q U E S S E
O F

Dorchester:

And his Incomparable

L A D Y.



O whom should I these fancies dedicate,
When I made truce with thoughts of
(vanity,
But to your Noble *selfe*, and *Princely*
(Mate,

Whose soules are so espouz'd to Piety?
Now, in such verdant yeers, when most apply
Themselves to gaudy garbs, and worlds delight,
Lo, your brave mindes do soare a pitch more high,
To seek your Maker and Celestial light,
And few there are who make that way a loftier flight.

The Epistle Dedicatory.

My Lord,

Mat. Paris in Hen. 3. I could produce (could it augment your fame,)
A Noble Counsellour in former dayes,
That was of your own Lignage, Blood and Name,
Whoby the light of Heavens clear cristal rayes
His Prince did guide (to his eternal praise.)
The King was glad to hear what he propounded,
Whereby he shunn'd those rockie dangerous wayes,
Which all the Christian world might have con-
(founded,
No Musick sweeter then good counsel ever founded,

He was another *Joseph* to this land,
Who by his Prudence did his Lord advise
To passe that *Charter* under seal and hand,
Which props the Priest and peoples liberties;
(The peoples hearts are Kings best treasures,)
The marks and bounds to terminate each Section,
From all encroachment which that *Grant* denies,
For where I pay my tribute and subjection,
I challenge may my life's and livelihoods protection,

I spare, Illustrious Lord, the application;
Do but the forename change, the storie's thine,
Who art the brightest glory of this Nation
In search of knowledge Humane and Divine,
Be pleas'd as *Sol*, when he begins to shine,
All foggs and mists from hills and valleys chaseth,
To countenance these gentle Songs of mine,

Sweet

The Epistle Dedicatory.

Sweet *Israels* Singer sate among the *Graces*,
The wiseman after all his travels *Hymen* paceth.

A Vote.

With outward store God grant you inward peace,
In mutual love to spend long lasting dayes ;
It is the course both Heaven and Earth to please,
Who will you blesse in all your works and wayes,
(Good wives their Husbands House and Honor raise,)
Provide true *Jonathans* to be their friend.

And now your Votary most humbly prayes,
That God may children like the Parents send, (tend.
And to the utmost point of time your noble line ex-

So prayeth the Humblest of
your Servants,

ROBERT ATLET.

To the Noble Author of these Poems.

Books are as Pourtraicts of the *Inward* man,
 They are true Limmers of his minde, nor can
 The *Pencil* draw the *Face* more perfectly,
 Then doth the *Pen* the *Fancie*, as we see
 In this choice Piece of yours, which doth display
 The motions of your soul, and many a ray
 Of *Piety* and *Vertue*, which do shine
 Through the whole book in every page and line.
 This work is like your Statue cut in brasse,
 Which may with *Time* it self for durance clash.

R. Beaumont. Bart.

To

To his worthily Honoured Friend Doctor Aylet, one
of the Masters of the High Court of Chancery.

Though the *Castalian Dames*, (and all the rest,
Of *Women* kinde) love *youthful* spirits best,
Yet I have known them oftentimes inspire
*Autumna*l braines with heats of *Enthean* fire;
Nay, 'tis observ'd in those whom *Phœbus* loves
The more the sense impaires, the soul improves,
He darts on aged trees so bright a stroak,
As on the Stander of a lustie Oke.

S I R,

This work of yours, this *Mirrou*r of your minde
Is a clear proof hereof, wherein I finde
Your *Autumne*, *Spring*, and *Summer* still the same,
Your *Evening*, *Morn* and *Noon* have the like flame
Of *Apollinean* fire in such degree
May melt the Readers into Poesie.
Your *Fancie* with the *leaf* doth neither fall,
Nor fade, but still is sappy, streight and tall.

Here are no whimsies, or strong lines that swell,
And more of *garlick* then the *lamp* do smell;
Such as those rambling *Rimers* use to vent,
Who raise their *Muse* on *Stilts*, and not content
To tread on earth do mount so high a stair,
That their conceits prove non-sense, froth and air,

Here's no such stufte, but substance and pure sense;
Sound Rules and Precepts may be cull'd out hence.

Your

Your Quadrants symphonize with Pybrachs strains,
 As if his soul were transient in your brains:
 Your smooth just cadencies, and gentle verse,
 Suit with the pious matter you rehearse,
 As all will judge who have their brains well knit,
 And do not love *extravagance* of wit.

If such your Readers be, you need not flie
 From any *sentence* to the *Chancery*.

Jam. Howell.

To the most worthy Authour.

WELL fare your active soul, that thus you can
 Dispense with so much businesse, to scan
 Divine and moral vertues, and besides
 Visit that *Mount* whence *Aganippe* glides,
 Which *They* do seldom use, whose ravell'd wit
 On *knotty* cases of the Law doth fit.

I do admire your temper, minde and vein,
 The constancy of your inventive brain,
 Variety of matter, your choice theames,
 And method, still avoiding all extreams.

Thus have you made a *Purchase* (of a *Name*,)
 Not *subject* to be *sequestred*, your Fame
 And Fancy need not *fear*, or *rust*, or *moth*,
 Or *plundrings* of the times, I'll take my Oath.

W. Martin. E. Aur.



THE SONG OF SONGS

Which was SOLOMONS.

The Argument.

M*Y Muse, that whilome swayd by lust of youth,
Did spend her strength in idle wanton toys,
Now views her vanity with mickle ruth,
And as awak'd doth seek for solid joys,
Such as the Spouse for aye in Heav'n enjoys;
This is the cause why she so much doth long,
His grace implor'd who in a mighty noise
Appear'd in cloven tongues, to teach my tongue
To sing these sacred mysteries, this Solomons song.*

Act, 2. 3.

CHAP. I.

*The Churches Love to Christ she doth defend,
And clear her self from all indignity:
She calls her Spoule, who shews what way to tend
They both delight in sweet community.*



*th kisses of thy mouth do thou me Church.
kisse:
Thy Love is better unto me then
Wine,
Thine ointments savour good and
pleasant is,
A sweet perfume is that blest Name of thine,
Therefore the Maids all in thy Love combine.
Oh draw me, and we after thee will run,
If to thy treasures thou our hearts incline,
We will rejoyce, and in that joy begun
We will recount thy Loves with all that errors shun;*

Scorn me not (*Sions Nymphs*) though I seem
 For I am fair and comely as a Rose. (brown,
 I (till Suns scorching beams on me did frown)
 Was like those thas in *Solomons* tents repose.

My *Mothers* sons my beauty did expose
 To Suns hot beams and raging me abjected,
 So did they me a baser way dispose
 To keep *strange Vineyards* not to be respected,
 Whil'ft mine (ay me) lay unmanur'd and quite neg-
 lected.

Oh tell me where, thou whom my soul doth love
 Thou feed'ft thy *Sheep*, & rests them at noon day;
 For why alas should I a *stragler* prove
 And feed my *Flocks* with them that go astray?

Christ.

Fairest of maids, since thou know'ft not the way
 Tread not in steps that into errors move;
 But leade thou forth thy *Kids* to leap and play
 Upon the *hills* the *Shepherds* tents above,
 To *Pharaohs* *Hest* and *Charets* I compare my Love.

Thy comely cheeks are deckt with *orient stones*,
 Thine *Iv'ry neck* with *spangles* all is graced,
 Yet will we make thee far more precious ones
 Of gold and silver jointly enterlaced.

Church.

When as my *King* is at the table placed,
 He sends forth smells most odoriferous:
 By night he's like a bunch of *Myrrhe* embraced
 My Love is like a *Cypresse-berry'd bush*,
 Which in the gardens of *Engedi* men do crush.

Christ.

Fair is my Love, behold my Love is fair,
 Thine eyes are like the eyes of *turtle dove*,

Church.

And my beloved is most debonair,
 Pleasant and fruitfull flourishing in love:
 Our house with *Cedars* all is feel'd above,
 And all our walks are planted like a *Cypresse grove*.

C H A P. II.

Their mutuall commendation and iheir Feast :
His fainting Spouse with love Christ dos refresh ;
He cals her foroh to Gardens neatly drest,
The Church doth Faith and Hope in him professe.

I Am the *field-Rose* and the *Lilly white*,
 Ev'n as a *Lilly* which the *thorns* do throng,
 So is my *Love* amongst the *daughters* dight :
 And as an *Apple tree* the *woods* among,
 So's my *belov'd* mongst men. Oh how I long
 Under his *pleasing shadow* to abide !
 His fruit *delightfull* is unto my tongue ;
 He sets me at the *banquet* by his side,
 And with *sweet love* as with a *banner* me doth guide.

Church
Christ.

Church.

Stay me with *flagons*, comfort me with *smels*
 Of *fragrant Apples*, I am sick of *love*,
 His *right arm* with *embracements* me compels ;
 About my *neck* he doth his *left hand* move.

O *Daughters* of *Jerusalem* above
 I charge you by the *Roes* and *champain* hind,
 You stir not to *displease* or wake my *love* :
 I hear his voice, behold he comes behind, (wind.
 And leaps and skips or're *hils* and *mountains* like the

Like *pleasant Roe*, and like a *youthfull Hart*,
 Is my *belov'd* : he stands behinde the *wall*,
 And from the *window* beams of *love* doth dart :
 See through the *lattice* he to me doth call,

Oh come my *love* (the fairest of them all)
 The *Winters*'s past ; the *Summer* is at hand,
 The *Birds* do chip ; the *rain* doth cease to fall,
 The *earth* embellish'd all with *flowers* doth stand,
 And eke the *turtles voice* is founded in our land ;

Christ.

4 *The Song of Songs,*
The *Fig-tree* putteth forth her blossomes green,
The tender blooming *Vines* do sweetly smell,
Arise my *love*, the fairest to be seen,
My *Dove*, that in the *cliffs of Rocks* dost dwell:
Come from the secret corners of thy *Cell*,
Thy sweetest *countenance* to me unfold,
And let me hear thy *voice* that sounds so well.
Thy *voice* is pleasanter then can be told,
And eke thy *countenance* most comely to behold.

Church.

Take *Foxes*, little *Foxes*, which the *Vine*
Do spoil, the *Vines* that tender *Grapes* do bear,
I am my *well-beloved's* and he is mine,
Alone amongst the *Lillies* feed my dear,
Until the *shadows* fly and *day* appear.
Turn my *belov'd*, and be thou like the *Roe*,
And *Hart*, that on the *Mountains* here and there,
Like *youthful Harts* that in *Mount Bethel* go,
And like the *Hinds* and *Roes* that there make goodly
(show.

CHAP. III.

The Church her Spouse in bed doth seek, not finde;
She doth arise, and seeks him in broad waies;
The Watchmen asks: At length with joy of minde,
She findes him out, and glories in his praise.

Church.

BY silent night as in my bed I lay, (love:
I sought to finde him whom my soul doth
I sought indeed, but could not finde that way:
I said then, I will rise now, and go prove,
If I can finde him whom my soul doth love,
About the *City*, *streets*, and *broad waies* round:
But all in vain my labour lost I prove,
The *watchmen* that do walk the streets me found,
I askt, Saw you not him whose love my soul doth
wound?

It

It was but little that I from them past,
But I did finde *him* whom so long I sought :
I would not let him go but held *him* fast,
Until him to my *Mothers house* I wrought,

And to her *Chamber* that conceiv'd me brought:

Oh *Daughters* of that City, *Prince of Peace*,

Christ.

I charge you drive out your fair *Flocks* so soft,

Your *Harts* and *Hindes*, that they do not disease,

Nor my *belov'd* awake until her self do please.

Behold, who's *she* that from the *Wildernesse*

(Like *cloudy pillars* of sweet smoke) ascends

Perfum'd with *Incense*, *Myrrh*, and *Aloes*,

And all the *Spices* which the Merchant lends?

Church.

See *Solomon* his bed, which to defend,

Full *sixty valiant men* by night at hand,

Most *valiant men* that *Israel* can send,

Each with his *sword* girt on his *thigh* doth stand,

All *expert men* as ever were in any land.

King *Solomon* made a *Throne* of *Libane* wood,

Whose *Pillars* silver and whose *seat* was gold,

The *covering* purple, *floor*, whereon they stood,

All pav'd with *choicest* loves and *stories* old,

Which *Daughters* of *Jerusalem* had told,

With cunning needles; *Sions Nymphs*, I say,

Come forth, and your *King Solomon* behold, (day

Crown'd with the *Crown*, which for his *marriage*

His *Mother* made, a day of joy, of sport, and play.

C H A P. IV.

Christ here the Graces of his Church commends,
 His raviſht heart with love to her doth ſhow ;
 Into his Garden he invites his friends,
 Where in abundance all delights do flow.

Christ.

HOW fair art thou my Love! behold, how fair!
 Within thy locks, thy Doves eyes ſhine moſt
 Like to a flock of Goats is thy fine Hair, (clear :
 That from the Mount of Gilead appear :

Thy Teeth be like a flock of ſheep, that are
 Ev'n ſhorn, which from their waſhing up do come
 And ev'ry one amongſt them twins do bear,
 Amongſt them barren (lo) there is not one,
 Thy lips like ſcarlet Ribband round about the ſhine.

Thy ſpeech is comely, and thy Temples are
 Within thy locks like a Pomegranate ſide :
 Thy neck like Tow'r that David up did rear,
 On which a thouſand ſhields do hang beſide,
 (All ſhields of mighty men in arms well tri'd :)
 Thy Breſts are like two twiſting Roes cloſe by,
 Feeding on Lillies neer the River ſide ;
 Until the day appears and ſhadows fly
 In Hills of Myrrh and Mounts of Incenſe let me lie.

Christ.

Thou art all fair (my Love) in thee's no ſpot ;
 Then come with me (my dear) from Lebanon :
 My Spouſe, from Lebanon why cam'ſt thou not ?
 And from the top of Amanah look on.

The top of Shenir and the Hill Hermon,
 From Lions Dens, and from the Leopards Hill,
 Thou raviſht hath mine heart, my lovely One,
 One look from thee with joy my heart doth fill,
 Thy neck in golden chains ev'n through my heart
 doth thrill.

My

My *Spouse*, my *Sister*, how fair is my *Love*!
 Oh how much better are thy *breasts* then wine!
 The favour of thine *ointments* is above
 All *Spice*; and from thy *Lips* drops hony fine,
 Honey and *milk* under thy tongue combine,
 And all thy *garments* smell like *Lebanon*,
 A fenced *Garden* is my *Spouse*, a *Vine*,
 A *Spring* shut up, a *Well* seal'd with a *stone*,
 Her plants are *Spikenards*, *Saffron*, *Camphire*, *Cinamon*.

Christ.

All pleasant fruit, *Spikenard*, and *Calamus*,
 There trees of *Incense*, *Myrrh*, and *Aloes* dwell,
 With all the *spice* most odoriferous.

My *Love*'s a *Spring* of *Gardens* and a *Well*
 Of *Living Waters* that from *Lebanon* fell.

Awake thou *North-winde*, come thou *South*, and
 Upon my *Garden*, and her plants compell (blow
 In plenty to my best *belov'd* to flow,

Church.

When he to eat his *precious fruits* doth thither go.

I to my *Garden* now behold am come,
 My dearest *Spouse*, my *Sister*, and my *Love*,
 I eat mine *Hony* with my *Hony-comb*,
 My *Myrrh*, and *Spice*, I up together gave:

Christ.

I drink most *pleasant wine* as sweet as *love*
 Mingled with *milk*; Oh *milk* and *honey* dear!
 My friends of all my *Wine*, *Fruit*, *Spices*, prove:
 Oh, eat and drink, I say, and make good chear,
 Yea, drink abundantly, O my *Belov'd*, my *Dear*.

CHAP. V.

Christ doth his Church out of her slumber wake,
 Her sloth doth turn her heart to mickle woe :
 She suffers persecution for his sake ;
 And to her Maids describes from top to toe.

Church.

BY night I slept, but ah mine heart did wake,
 When (lo) I heard the voice of *Him* I love ;
 Christ. He knockt, and call'd, Open to me my *Make*,
 My love, my *Undeiled*, and my *Dove* :

Christ.

My head is moist with dew from Heav'n above :
 The night with droppings all my locks doth soil,
 Church. My coat is off ; how should I on it prove ?

Church.

My feet are wash'd, how should I them defile ?
 Yet seeing's hād within the door, my heart did smile.

I rose to open then to my *belov'd*,
 And (lo) the *Myrrh* did down mine hands distill,
 Sweet swelling *Myrrhe* which when his hand now
 The bars the handles of the lock did fill ; (mov'd

I open'd then to my *belov'd* at will,
 But my *Beloved* had himself withdrawn,
 My love was gone, my heart grew faint and ill,
 I sought him but alas I sought in vain ;
 I cal'd him, but no answer gave he me again.

The *Watchmen* that about the City went,
 Me found and smote, and sorely wounded me,
 The *Keepers of the wals* my *veil* off rent.

O *Daughters of Jerusalem* that be,

Daugh.

I charge you if you my *beloved* see,
 To tell him how that I am sick of love.
 What's thy *belov'd* ? fairest of *Maids*, what's he,
 For whom such questions thou to us dost move ?
 Tell us what's thy *belov'd* other *belov'ds* above ?

Ruddy

*Ruddy and white is my beloved one,
The chiefest of ten thousand : Of fine gold
His head is ; and his locks are bushy grown,
Black as a Rav'n ; His eyes (if you behold)
Are like Doves eyes, which by the brooks do fold:
Their feathers washt in milk, and fitted neat ;
His cheeks spice-beds, sweet as the Marigold ;
His lips like Lillies moist, with Myrrhe all wet ;
His hands are like gold rings, with stones of Berill set.*

*His belly is bright Ivory, in-laid
With Saphires blew ; and his fair legs, whereon
He stands, like marble pillars, upright staid
By golden sockets, and like Lebanon
His face : and fair as Cedars thereupon.
His mouth (behold) most comely is and sweet ;
He is the loveliest One that can be shown.
Thus my belov'd is known : if you him meet,
O Daughters of Jerusalem him fairly greet.*

C H A P. VI.

*The Church her hope doth to her Maidens clear :
Her Spouse is raviſht with her glorious ſight ;
Before the Queens and all doth her prefer,
And likens her unto two Armies bright.*

F*Aireſt of Women, whither is he gone ? (thee? Dangh.
Where did he turn, that we may ſeek with
Into his Garden my Belov'd alone
Deſcended is to's beds of ſpicery ;
In his delightfull Gardens feedeth he,
And gathereth Lillies beautifull and young.
I my beloved's am, and he to me
Beloved only is ; for him I long ;
Behold I ſee him feed the Lillies fair among.*

Church.

My

Christ.

My Love thou art as *Tirza* beautifull ;
 And as *Jerusalem* comely and gay ;
 Like army fair with banners, terrible ;
 Thine eyes have overcome me : Turn away ;
 Thine hair is like a flock of Goats that stray
 Upon *Mount Gilead*, and thy teeth are grown
 Like to a flock of Ewes which make their way
 Up from their washing place : by every one
 Are twins, & lo, amongst the barren there are none.

Thy comely cheeks within thy locks appear
 Ruddy and white like a Pomegranate side :
Queens sixty, fourscore Concubines there were,
 And Virgins without number, which did ride
 About my Love, my undefil'd, my Bride ;
 Yet her, the Mothers only happinesse,
 The choice of all her Mother bare beside,
 Whenas the Daughters saw, they praise and bless ;
 And all the *Queens* and Concubines could do no less.

Who is't that looks like *Morn*, fair as the *Moon*?
 Cleer as the *Sun*, as banners terrible ?
 When I to view my pruned Gardens come,
Fruits, valleys, Vines, all budding beautifull ;
 The Pomegranate that beareth fair and full
 My soul unwares me on the Chariot pight,
 Of people unto me most dutifull :
 Return, return, let's see the *Shulamite* ; (bright.
 Return, what will you see ? she's like two Armies

CHAP. VII.

*The Churches comely graces are descri'd :
She doth professe her Faith, Love, and Desire ;
And shews how to the marriage of the Bride,
All things that are in heav'n and earth conspire.*

HOW comely are thy feet within thy shoes ! *Christ.*
(*O Princes Daughter*) junctures of thy thighs
Like jewels are, which cunning hands did close :
Thy navell like a goblet round replies,
I want no liquor, and thy belly lies
Like to a heap of wheat with lillies dight :
Thy breasts *Roe-twins* : like tow'r of *Ivory's*
Thy neck ; thine eyes like pools in *Hesbon* bright ;
Thy nose like *Lebanons* tow'r that towards *Damascus* light :

Thine head's like *Carmel* ; with thy purple hair,
Ev'n *Kings* within their galleries are bound :
How pleasant art thou ! for delights how fair !
Thy Stature's like a *Palm-tree* streight frō ground:
Thy breasts of grapes are like to clusters round,
I said I would into the *Palm-tree* climbe,
And prune the boughs which there amiss I found :
Thy breasts are like the clusters of the *Vine* :
The odour of thy nose is like sweet * sops in wine. * *Apples.*

Thy palate is like wines of sweetest smell.
Which down the throat go pleasantly and sweet,
Causing the lips that drink thereof to tell
Tales in their sleep. I my belov'd do greet, *Church.*
And his free love with true affection meet.
Let's to the fields, and lodge in countrey cell,
And early in the *Vineyards* dew our feet,
And see if that the *Vines* do prosper well, (swell.
And how the *Grapes* do bud, and *Pomegranats* do
There

There plenty of my *breasts* I will thee give :
 Behold the *Mandrake* sweetly smelling ay :
 Look at our gates all pleasant fruits do live,
 Both new and old, which I for thee up lay,
 For thee (O my *belov'd*) against our *marriage day*.

C H A P. VIII.

*Her undefiled love the Church make known,
 And doth describe the force of jealousie :
 The Gentiles call'd, by Sisters wooing, shown :
 She hastes her Christ to come in Majesty.*

OH that thou wert ev'n as my *brother dear*,
 That suckt my *mothers breasts*: when I without
 Thee found, I would thee *kisse*; and none should
 Despise me : then I would thee lead about (here
 Ev'n to my *mothers house* that forth me brought;
 I would thee cause to drink of *spiced wine*,
 And *juyce* that from the *Pomegranate* runs out :
 Thy *left arm* underneath my *head* should line ;
 Thy *right arm* with embracements should thy *love*
 intwine.

Christ. Daughters of *Sion* ! I give charge expresse,
 Stir not to wake my love until he please.
 Who is't that comes up from the *wildernesse*,
 Leaning on her *beloved* at her ease ?

From under th' *Apple-tree* I thee did raise,
 Whereas thy *mother* did thee first *conceave*,
 Whereas thy *mother* first began thy daies.
Church. Oh let thine *heart* me as a *Seal* receive
 And as a *Signet* on thine arm do thou me cleave.

For *Love* is strong as *death*, and *jealousie*
 Cruell as *grave*; her coals be brands of fire,
 Whose raging flames consume most violently;
 No *water* can assuage her direfull ire.

Nor any *floods* can drown her hot desire;
 No, though a man all that he hath would sell,
 And let himself for wages out to hire,
 Yet house and substance all she would refell,
 Yea ev'n contemn: No worldly thing can love cōpell.

We have a *little Sister* and no moe,
 Whose *brests* as yet lie in a narrow room:
 Tell us, What shall we for our *Sister* do,
 Whenas the time of *wooing* her is come?

Whenas the time of *wedding* her is come,
 A *silver Palace*, with a door most sound
 Of *Cedar boards* we'l make for her alone.

Christ.

I am a *Wall*; my *brests* are *towers* round:

Church.

So am I in his eyes as one that favour found.

A fruitfull *Vineyard* had King *Solomon*;
 In a most fertile place this *Vineyard* lay:
 To *Dressers* he it farm'd, that every one
 For fruits thereof receiv'd, should yearly pay

Christ.

A *thousand silver peeces* at their day:

My *Vine* before me I do dresse alone.

If they to thee a *thousand* must defray,

A *thousand silver peeces*, *Solomon*, (one.

They for their pains must have *two hundred* every

O thou that in the *Gardens* sweet dost dwell,

My *Name* to thy *Companions* forth sound;

Oh cause me hear thy *voice*, that sounds so well,

And make it from the *Hills* and *Rocks* rebound.

Make haste then (my *beloved*) to confound

Church.

Thine *enemies*: Be like unto the *Roe*

And youthfull *Hart*, that on the *mountains* bound,

The *mountains* whereon *Myrrhe* and *Spices* grow,

Make haste, O my *belov'd*, thy glory here to show.

F I N I S.

When *David* his Ambassadors did send,
 Wife *Abigail* unto his wife to take,
 The Lady lowly to the ground did bend,
 Offering to wash their feet for her Lords sake :
 Learn here what high account we ought to make
 Of Messengers that us glad tidings bring,
 Which travell great and labour undertake,
 For to espouse us to our *Lord* and *King* :
 To be alli'd unto a *Prince* is no small thing.

They that to *desert hearts* send forth their voice,
 And make his *paths* straight, and his *waies* prepare,
 Shall as the *Bridegrooms* friends with him rejoyce;
 And be invited to his heavenly chear.

Oh how my *soul* is ravished to hear
 Her self invited as a *welcome guest*,
 By *come* my *Spouse*, my *Love*, my *Dove*, my *Dear*;
 Behold our *marriage bed* is richly drest,
 And all things are prepared ready for the *feast*.

Selected Vessell, blessed *Paul*, who rapt
 Above the *triple heav'n* such things didst eye;
 As here the souls of men in darknesse wrapt,
 Cannot conceive, What didst thou there espie ?

The *Bridegroom* cloath'd in love and majesty,
 Hastening unto his *marriage consummation*,
 Whose *loveliest Bride* the *Wise man* doth descry,
 With all the *marriage* solemn preparation,
 The *Gentiles* light, and glory of the *Jewish Nation*.

Then let no *yokes of Oxen*, *Farm*, or *Wife*,
 Hinder thy coming to this *marriage feast* ;
 Where *water* thou shalt taste, and *Bread of Life* ;
 The *King* will bid thee welcome as his *guest*,

And thee invite to *Gardens* neatlier drest,
 Then that of *Eden* planted by Gods hand ;
 There is true happinesse and endlesse rest,
 There glorious *Angels* do by millions stand,
 All ready at the *Bridegrooms* and the *Brides* cōmand.



THE BRIDES ORNAMENTS.

The First Book.

THE CONTENTS.

The Porter of *Loves Gate*, *Humility* ;
 Her Treasurer *Knowledge* ; *Fortitude* Generall ;
Mercy her Chancellor ; *Truth* Secretary :
Justice chief Judge ; *Prudence* directeth all.
Temperance Comptroller ; *Repentance* Marichal ;
Bounty the Almoner ; *Faith*, *Hope*, Patrons are ;
Patience, *Obedience*, *Meeknesse*, Maids I call,
 Attending *Love* : *Joy* privy Seal doth bear ;
Gods Word Sword-bearer is : *Zeal*, *Praier*, Chaplains
 there.

THE PROEME.



*H*ose sublime Wits that in high Court
 of Fame
 Do seek do rank themselves by Poesie,
 Eternizing the glory of their name
 By praise of Honour and of Chivalry,
 To some great Princes Court their youth applys
 Knights honourable actions to behold ;
 Chaste Ladies loves, and Nobles courtesie.
 Of such have Homer, Virgil, Spencer told, (enrold.
 And have thereby their names in Fames fair Court.
 But

- 2 But had they waited on the glorious Court
Of Heavenly Love by some call'd Clarity,
And seen the order there, and gracious Port
Of this great Queen and her fair Company,
Her gentle Government and Majesty,
This sure their high Heroick Muse might raise,
As far above their modern pitch to fly,
As Candle-light's surmounted by Suns rays,
Or as the Creatures boasting is by Makers praise.
- 3 Nor had their stately Muse been rais'd more high,
By this employment in Loves meditation,
Then their own souls, which up to heaven would fly
By this delightfull heav'nly Contemplation,
Where they might view th'eternall Habitation,
Prepared for the faithfull Friends of Love.
That by her Laws frame life and conversation,
As members of one glorious Head above,
Which here upon the Earth by it live, be, and move.
- 4 Long time I sought Loves Court most carefully,
And on her noble Actions set my minde,
That in her praise my Muse might soar on high,
I sought in vain but could no entrance finde,
Until a courteous Lady then assign'd
To keep the Court Gate, hight Humility.
Well knowing what I sought, lowly declin'd,
Assuring me I never could descry
Loves honourable Court but by Humility.
- 5 She was a lovely Lady cloth'd in gray
Of russet wool which her own hands did spin,
Nor would expend her state in garments gay,
Her care was to be glorious within;
Yet had this Lady goodly comings in,
Which for Loves sake she dealt amongst the poor,
To fill their bellies she look'd lean and thin,
Would stoop to heal the meanest Lazars sore,
Yet when she had done all, griev'd she could do no more.

- 6 *She soon in me espies a dangerous sore,
Most dangerous, because it was least seen,
But inwardly did fester more and more;
It was Ambition, which ev'n from my Spleen
Unto mine heart had sent her poisonous teen;
To cure which sore, she med'cine straight applies,
Before I came in presence of her Queen.
Who gains, saith she, grace in my Sovereigns eyes;
By meeknesse, not ambition, seeks, as I, to rise.*
- 7 *Many good medicines did this Maid devise,
Whereby she might recure my dangerous sore,
As good examples, words eke of the wise;
But none of these did yeeld me profit more,
Then mine own wretchednesse; which she before
Me laid; that I might humbled be thereby,
And though my flesh first spurn'd against this lore,
Yet she so gently did this salve apply,
That my proud heart it made stoop to Humility.*
- 8 *Thus humbled, I was to Repentance brought,
Who was their Marshall, wondrous grave and sage,
Ah! she; at first, in mickle sorrow wrought,
And shew'd how I unworthy was to wage;
Or be admitted to Loves equipage.
She then my Conscience forthwith did demand,
To bring my Sinnes and Follies on the Stage;
Who straightwaies did obey her great command;
And lo, my sins appear'd in number like the Sand.*
- 9 *Sinnes done in secret, and long since forgot,
She there exhibited plain to be seen;
And straight me to the Bar of justice got,
Accusing of high treason to her Queen:
Justice was chief Judge, in the Law well seen,
Yet limited by bounds of her Commission;
Law was her rule, not what she did esteem,
To extend Mercy, she had no permission:
They that have sin'd must be condemn'd without remission.*

10 *But Faith and Hope, two Patrons neer at hand
To all distressed souls that crave their aid,
Advis'd me not on mine own works to stand,
But on his merits that had fully paid
The ransom of my sins; and further said,
From Justice I to Mercy might appeal.
This done, the Court most willingly convoid
Me to the Throne of Mercy, which should heal,
And all by Justice done against me, would repeal.*

11 *Mercy a Princess was of high degree,
And near unto the Queen of Love allide;
Most pleasant was her countenance to see:
Knowledge the Treasurer sat by her side;
But Prudence most of all her Grace did guide.
The Secretary Truth her Acts did write,
She Mercy yet with Justice did divide,
To all these Suitors that did crave their right;
And were by Faith and Hope taught how to pleade aright.*

12 *I had good audience at my first appearing,
But when Faith, Hope, began my sute to move,
Repentance crav'd another day of hearing,
And she would all my sins before them prove;
I answer'd that this let I would remove,
For I confessed all against me laid,
And straight by Faith and Hope did plainly prove,
My Saviours merits all my debts hath paid;
Then all the Court gan cry, I need not be afraid.*

13 *Yet Mercy with her counsell would advise,
Before that she to sentence did proceed;
And first with Knowledge, Prudence, Truth devise,
The same which was long time before decreed:
And though damnation be thy sins just meed,
Yet seeing thou so rightiy dost apply
Christs merits, thou from guilt of them art freed;
Wherefore by Faith, Hope, and Humility,
Here in Loves Court to stay thou hast free liberty.*

The Proeme.

- 14 *I thus absolv'd, by Mercies gracious dome
Was brought to Meeknesse and Obedience,
That they might me instruct how I should come
Before this Queen With all due reverence;
And by the way I met with Patience;
These three sweet Ladies many precepts give,
With charge them to observe with diligence,
And all my wrongs past and to come forgive,
If in this Court of Love With honour I would live:*
- 15 *Then Fortitude the Queens great General,
Taught me 'gainst all afflictions to stand fast,
For he that loveth Well endureth all;
And Temperance enjoyned me to fast,
And all immoderate lusts from me to cast:
This Temperance, Comptroller of the Hall,
Of slender diet is and body chaste;
Bounty the Alm'ner next to me did call,
To do good, and distribute to poor Saints 'bove all.*
- 16 *Then Lay Læticie, that staid all this While,
Longing and Wishing me this good success,
On me began most graciously to smile,
And comfort after my great heaviness:
She is of high trust and great noblenesse,
And keeps the privy Signet of her Queen,
Which on the hearts of all she doth impress,
Absolv'd by Mercy from Laws direfull teen:
She is cal'd inward Joy, more to be felt then seen.*
- 17 *There met I Zeal without vain superstition,
Who never without Knowledge durst come there;
So hot and fiery was her disposition,
As she peeces could stone Tables tear;
She in grave comely habit did appear,
As of the Tribe of Aaron she were born;
Gods Name dishonoured she could not bear,
Her hair was all dischevelled and torn,
Which she had rent to hear Wretches her Queens Love scorn.*

- 18 *She was most earnest and patheticall,
And like Joy did enflame mine inward parts :
Then Courtesie a Lady fair and tall,
Instructed me in her most pleasing Arts,
How first I should my looks suit to mine heart,
And next according to mine heart should look,
Unfeignedly the head and every part,
To love, who for love our sins on him took ;
This ladies loving heart, you might reade in her look.*
- 19 *Then came Gods Word, of all the rest, the Guide,
From whose Mouth went a sharp two edged sword,
Which did from me all sin and lust divide,
And in my bleeding wounds sweet hony powr'd :
Last, Prayer needs this favour would afford,
My suit unto Loves Highness to present.
Then falling on my knees, she did record
My words, and ev'n my secret heart intent,
And them, by Meditation, to Loves presence sent.*
- 20 *Thus was I to the glorious presence brought
Of Heavenly Love ; whose gracious Majesty
Did far transcend all bounded humane thought,
Yet in her lap sate sweet Humility.
He that should tell the godly company
Of glorious Graces, link'd in vertues chain,
As well may count the Lamps in starry skie,
Or number all the drops of th' Ocean main,
And sum up all the Sands which on the shoar remain.*
-

MEDITAT. I.

Of Heavenly Love.



Hose *learned spirits* that spend their youth-
full prime

In writing Volumes large of *wanton*
Love,

Finde in the end they lose most precious
time,

And all their labour : and though late do prove,

That had their souls been mounted up above,

Whence they were sent to this frail house of clay,

They there had found the object of *true Love*,

God, true, eternall, which ne're fades away,

But when *Love* there begins it doth endure for aye.

2 Whom as we love 'bove all things by him wrought,

So at his glorious Works in him we love,

And ev'n that *Word* whereby to passe he brought

This *all* in whom ev'n all live, be, and move ;

The same is *Author, Finisher of Love*,

The *Sea* from which all streams of *Love* do flow,

Which here refresh the tender plants, and prove

Most Sovereign medicine to the Saints below,

Whereby in *goodness, love, and virtue*, thy may grow.

3 And as the *Brooks* their tribute-streams do send

Unto the boundlesse *Ocean* whence they move ;

So though on *Saints* and *Poor* we freely spend

What we receive, yet to this *Sea of Love*

We must tend alwaies, as the *steel* doth move

With *Load-stone* touched to the *Arctique Pole* ;

All other motions violent do prove,

This is the object of *true Love* : this sole

The *Center* is of *Love*, on which all *Love* doth roul.

- 4 *Author and Finisher, Thou Word of power,
Center and Load-stone, Object, Sea of love,
Sweet drops of Grace upon mine heart down shewr,
Attract my steely thoughts tow'rds heav'n to move;
Teach me the complement of man, true love,
O help me to expresse what I conceive
Of thine affection which ev'n from above
Made thee descend, and all thy Glory leave,
And to the cursed Crosse for love of man to cleave.*
- 5 *Of that dread love by which the Trinity
Ineffably doth in it self delight,
Of Persons three making one Unity,
I dare not undertake so high to write :
My Muse here only labours to indite,
Of that free love which doth from thence descend,
That Love which from the head on members light,
And that which from them ought again ascend ;
Lastly, that Christian love we each on other spend.*
- 6 *But as th'eternall Godhead is but one,
Yet is by Persons three distinguished,
The Son is of the Father all alone,
The Spirit from Son and Father doth proceed ;
So though a threefold kinde of love we reade,
Yet is this true and heav'nly love but one,
For with that love from Father doth proceed,
Christ loveth those he chooseth for his own,
And this is that true love amongst the members known.*
- 8 *Thou that did'st in thy Fathers bosome wun,
Eternally begotten, uncreate,
Let me begin where first thy love begun
To be unto us manifest ; when Hate
And Pride the Dam of mischief and debate,
Had caused those celestiall Lamps of light,
The Angels that kept not their first estate,
To be dejected from thy Palace bright,
Reserv'd in everlasting chains of darkest night.*

8 Then first thy free *love* did to man appear,
 Whom after thine *own Image* thou didst frame,
 And blessedst him to multiply and rear
 Much fruit on Earth: and gav'st him power to tame
 Thy handy-works, to which he gave a name,
 Which they receiv'd as *Vassals* of their Lord;
Adam then Lord of all thy works became,
 Each herb, fruit, seed, thou gav'st him for his board,
 Thus Lord of all, He's only subject to thy Word.

9 Hadst thou him set in *Gardens* ready planted
 With all variety of rich delight,
 And for his care to keep them had but granted,
 He might take pleasure only in their sight,
 And food from one to feed his appetite,
 Nature had been content with competence:
 Thou gav'st him leave of all the trees to bite,
 Thou only one tree from his lips didst fence,
 To shew thy Lordship and prove his obedience.

10 But lo, that *pride* which mischief did conceive
 First in the Court of Heav'n, brings forth below;
 And in disdain such excellent *Spirits* must leave,
 Their glorious mansion unto one they know
 Was fram'd of *slimy earth*: Behold! they grow
 To tempt the weaker by a false pretence,
 You shall not die, saith he, for God doth know
 What day you shall be gods from thence,
 Lo, thus was all mankind made guilty of offence.

11 *Adam*, where art? what art? Hid, Naked, Vile;
 Now thou hast eat of the *Forbidden Tree*,
 My Wife did me, the Serpent her beguile,
 Cannot excuse thee nor thy Progeny;
 Curst is the Serpent for his subtlety,
 The Ground is curst and all that on it goes,
 Serpents and Womans Seed at enmity,
 The Earth from whence thou cam'st thee up must close,
 Thy Garden's lost, thy Subjects now become thy Foes.

12 O miserable Man in *losse*, in *pain*,
 Look but from whence and whither thou dost fall :
 Who now hath power to raise thee up again ?
 Breach of *one Law* thee guilty makes of *all*,
Hell's thy reward, thou miserable thrall,
 Driv'n from the *presence* sweet of God above,
 Which thee to such a *height of blisse* did call,
 The *Serpents* speech, thou now too true, dost prove,
 And to thy cost know'st *Good* and *Evil*, *Hate* and *Love*.

13 God is most mercifull, yet True and Just;
 His dearest Love shin'd in thy first Creation,
 His Law is *broken*, now he punish must,
 Here Love again beyond all expectation,
 Will draw them both to reconciliation;
 God Man becomes *Justice* to satisfie,
 His *Death* shall pay the *price* of our damnation.
 No height of Verse this *great love* can descry,
 This *Sun* is too resplendant for my *Muses* eye.

14 Most glorious God, *Wise*, *Happy*, *Uncreate*,
Absolute, *Perfect*, *Pure*, *Omnipotent*,
 Here humbly to converse in mean estate,
 And as a *Malefactor* to be rent,
 To save ev'n those that sought him to torment,
Captivity thus *Captive* for to leade,
 And give such *gifts* to Men, and *Hell* prevent,
 Thy works of *power*, Lord ! can no Creature reade,
 But this of *Love* and *Mercy* doth them all exceed.

15 God is *loves* very Authour, Life and Spring,
 Yea, God himself is also stiled *Love*;
 From him all streams of *Love* are issuing,
 As from the Sea all other Waters move;
 He first fills all with *love* in Heav'n above :
 Which water pientiously the Vales below.
 So God loves first before we do him love,
 Lo, what exceeding great *love* he doth show;
 God loves his Enemies before they him do know.

16 Into one *body* we by *love* do grow,
 Into one *building* we are all combin'd.
Love that doth from the *Head* to *Members* flow,
 And all the *stones* hath in this *building* joyn'd;
 Where every *member's* office is assign'd;
 And ev'ry *stone* anothers weight doth bear;
 All *lively stones* the choicest of mankind,
 All living *members* of one *head*, which here
 By *love* in one close cemented and joyned are.

17 My lowly *Muse* dares not presume to pry
 Into Gods holy happy Habitation,
 Where *love* three *Persons* joyns in *Unity*,
 And makes one *Godhead* to mans admiration;
 I leave the *mystery* of th' *Incarnation*,
 Where *love* doth make both *God* and *Man* in one,
 And eke the pow'r of *Spirits* regeneration,
 Where *love* makes man ev'n Gods *flesh* and *bone*,
 Thus *love* all things in *Heav'n* and *Earth* unites in one.

18 Such as *Loves* cause ev'n such are *loves* effects,
Holy, *Transcendent*, *Supernaturall*,
 Which publique good, not private most respects,
 The weakest member service doth to all,
 And the most Honourable doth not call
 The meaner base as he did him despise,
 They all agree in one, and one in all,
 Unto one glorious *Head* by *love* to rise,
 And in him works of *Love* and *Grace* to exercise.

19 But such ill judge of *love* that cannot love,
 Nor in their hearts feel heat of lively flame,
Love is the gift of *God* from heav'n above,
 Sent down mans proud rebellious heart to tame,
 And yeeld obedience to his holy *Name*,
 Though scorn'd by those whose hearts are made so blinde
 With this *worlds* *God*, they cannot see the same,
 This *world* they love, and set on lusts their minde,
 And never seek this true and *Heav'nly* love to finde.

20 As little Childe that sucks his Mothers brest,
 Is in all duty to her ever bound,
 For bearing him with pain and losse of rest,
 With many troubles she in nursing found :
 So should our *love* unto our Lord abound,
 By whose *Crosse* we are *new-born* from above,
 And nurs'd with *bloud* that *floweth* from his wound,
 His *Flesh* we eat, his *bloud* we drink, and prove
Flesh of his *Flesh*, *Bone* of his *Bone*, by *Faith* and *Love*,

21 Behold, here is a *Sea of Mystery*,
 Where *Lambs* may wade, and *Elephants* may swim,
 And both be drown'd, except sweet *Love* stand by,
 By *Faith* we only wade about the brim
 Of this deep *Sea*, by *love* up to the chin.
 It is a *mystery* which to unfold
 No speech is able, 'tis the *heart within*
 To which this *mystery* is plainly told :
 This secret *Babes* and *Sucklings* do through *love* behold.

22 *Love's* like to *Oil* that in *Zarepta's* Cruse,
 By spending on the Prophet, did encrease,
 Like *Sun* which light doth into all infuse,
 Yet doth thereby his light no whit decrease,
 Like *boundlesse Waters* of the bounteous *Seas*,
 Which fail not though on all the *Flouds* they spend ;
 Like *Leaches* skill, by use which gains encrease,
 Like *feruent prayer* which the *Clouds* do rend,
 Yet by her daily use in strength and growth doth mend.

23 Like purest living *Streams* in Pipes, which flow
 From some fair *Conduit* built upon a Hill,
 Which though they moisten all the *Vales* below,
 And many *Offices* with Water fill ;
 Yet to as high pitch remounten still,
 As is the *Fountain* from whence first they fall ;
 Ev'n so *loves streams* which from the head distill
 Upon the *lowest member* here of all,
 Mount up from whence they came, with *source perpetuall*.

- 24 But why seek I by simile's to expresse,
The heav'nly nature of this glorious *Queen*,
Since *Men* and *Angels* greatest noblenesse,
But ev'n as shadows to the substance bee n
If with her most celestiall splendour seen,
Let *dust* and *ashes* dare then be so bold,
His Maker to compare with *Loves great Queen*,
So I her *heav'nly* graces may unfold,
And you the plainlier may her *glory* great behold.
- 25 God's uncreate, eternall, infinite,
Love boundlesse, no beginning, hath not end:
And as *Gods Throne* above in *Heav'n* is pight,
Yet's *Providence* on meanest *worm* doth tend
So though *Loves* habitation doth transcend,
She dwels with meanest *Creature* here below,
And on them her most gracious *Beams* doth send;
God ev'n the secrets of mans heart doth know,
And *Love* the secret things of *God* to *man* doth show.
- 26 The *King of Heav'n* for man did on him take
A *Servants* form, ev'n so this *heav'nly* Peer,
Her self a *Servant* unto man doth make.
The whole *Law* God for us fullfilled here,
And *Love* us from the guilt thereof doth clear;
If you will grant similitudes may proveⁿ
By thousands I can make it plain appear,
Love's like in all to *God* in *heav'n* above,
Yea, *Love* is *God himself*: for *God* is called *Love*.
- 27 As in the *Frame* and *Microcosme* of *Man*,
The *Souls* great power all other motions sway,
And that whole *Frame* which of the *Chaos* came,
To the *prime mover* alwaies doth obey;
So do all spirituall *heav'nly* *Vertues* aye,
Depend upon this gracious *Queen of Love*,
And ev'n as *Man* and this whole *world* decay,
When *Soul* departs and *Spheres* do cease to move,
Ev'n so all *Vertues* die not quickned by *love*.

28 Examples of this *love* are manifold,
 In holy mee, when yet the *Law* had place,
 As *Abram*, *Moses*, *Job*, and *David* bold,
 But they have shin'd more clear now under *grace*,
 Amongst those that have seen our *Saviours* face:
 But most since he the *Comforter* hath sent,
Stoakes, *Fagots*, *Swords*, *Saws*, *Crosses* they embrace,
 As if they did their *Saviour* represent,
 Shewing by losse of their dear *bloud* Loves complement.

29 It hath been known that sometimes for a *Friend*
 A man would die; some shortned have their life
 With grief for losse of Children, or their *kinde*;
 Some for their *Minions* losse have di'd with *knife*:
Jacob would serve ev'n seven years for a *Wife*,
 Our *Saviour* for his foes his *bloud* doth spend,
 Us Children to adopt, laies down his life;
 To save his Spouse doth on the *Crosse* depend,
 Serv'd for her five seven years: His *Love* doth never end.

30 Behold! by what sweet names he doth invite
 Us to embrace his mutuall *heav'nly Love*,
 He calls us *Friend*, *Childe*, *Sister*, *Spouse*, *Delight*,
 His *servants* sends us courteously to move,
 To royall *Banquets* and sweet *Beds of Love*,
 By grace adopting us to be *Cohairs*
 Ev'n with himself, of glory great above,
 No cost or pains, not his own *bloud* he spares,
 But like a *Father*, *Husband*, *Friend*, for us he cares.

31 Why seek I *out*? let us *within* abound,
 Towards the Saints in *love* and charity,
 Which doth to Gods high glorious *grace* redound,
 When by relieving them in poverty,
 They for our *bounty* Gods Name glorifie?
 He that unto the *Sower* giveth seed,
 Bread to the hungry, he will multiply
 Us with encrease, if to poor Saints in need
 We give with chearfulnesse: such gifts God likes indeed.

32 Who sparingly doth sow, reaps sparingly :
 His Righteousnesse for ever shall remain
 That doth disperse and give abundantly :
 What do we save if we the world should gain,
 And lose our *Crown* which up in Heav'n is lain ?
 Who having this worlds good yet doth behold
 His brother want, and doth his hand retain,
 How can it be but *Love* in him is cold ?
 For whereas *Love* doth dwell, her fruits are manifold.

33 Oh ! that I could despise *worlds vain promotion*,
 And follow *heav'nly things* with all my might,
 My whole life consecrating to devotion,
 Oh that I might live ever in his sight,
 Where fulnesse is of joy and pure delight,
 Oh that mine heart were on thy *Law* so set !
 To meditate thereon both day and night,
 Thy *Statutes* then I never should forget,
 Nor at the *wickeds vain* and *false preferments* fret.

34 Oh that my dearest *Husband, Father, Friend*,
 His *Heav'nly Love* into mine heart would shewr !
 That my *Love* may again to him ascend,
 And that I may with all my might and power,
Love and defend his *members* from each flower ;
 His *Lambs* which in this wandring wildernesse
 In danger of the *Wolves* are ev'ry howr,
 Visit the *Widows* and the *Fatherlesse*,
 And walk *unspotted* here in *Truth* and *Holinesse*,

35 But though alas this *heav'nly Love* I feel
 Abundant grace upon mine heart to shewr,
Love of this world my souls eyes up so feel,
 To love the things above I have no power :
 And though I feel sweet *flashes* every hour
 Of *heav'nly love* ; I cannot love again
 The *Head* and *Members*, which in earthly bower
 Most dear and precious in his sight remain,
 But hardly can from *Envy, Hatred, Pride* refrain.

36 I do confesse my debt of love lo great,
 I never able am my score to pay,
 For if I should Gods kindnesse repeat,
 And all his favours in one sum convey,
 I might begin them early ere the day,
 But could not cast the number up by night.
 Accept my will and readinesse for pay,
 Accept my grieved heart and humble sprite,
 Which made the *Widows* poor an acceptable mite.

37 Let me thy love so lively apprehend,
 That I may ready be with cheerfulness
 To die for thee who thy dear blood didst spend,
 To vindicate my soul from wretchednesse;
 And raise me to such height of happiness,
 That I may gladly with my dissolution;
 And cast from me all wretched worldlinesse,
 Prepared with a holy resolution,
 To stand undaunted at the worlds great devolution.

38 Frame in me such an habit of thy love,
 As I for love may seek thee to obey.
 More then for fear I should thine anger move,
 Whereby thou should'st my sins with vengeance pay;
 And grant that all the good I do, I may
 Perform it well, with good and due respect
 Unto thy gracious love, which me alway
 In every good and perfect thing direct:
 And not for pleasure, gain, vain-glory, worlds respect.

39 Set my delight on hallowing thy Name,
 And longing for the coming of our King,
 Thy will on Earth to do, ev'n as the same
 Thine Angels do in Heav'n: such nourishing
 As we have need of daily to us bring.
 Forgive our faults as we by love forgive
 Them that offend us; From the blandishing
 Of Sin and Satan and the Flesh releeve;
 From evil set us free, in joy and love to live.

40 O Lord, I do but *ask* what thou to *give*
 More ready art then I am to *receive* ;
 Thy *life* thou laiddst down that my soul might *live*,
 Didst cleave to *flesh* that I to *thee* might cleave ;
 My Soul thou wilt not now in darknesse leave,
 Which to redeem thou suffredst many a wound,
 And *Hell* and *Satans* malice to deceive,
 Suffredst thy *body* three daies in the ground ;
 But rais'd up now to heav'n, thy *love* doth more abound.

41 For there thou mak'st continuall intercession
 For us thy *Servants* which do wander here
 In this vain world, subject to base oppression
 Of *Satan*, *World*, *Flesh*, which about we bear :
 Thou send'st thy *Comforter* our hearts to chear,
 That saies, Thy *Grace* is all-sufficient,
 Esteeming nothing of thine *own* too dear,
 For them which to thee be obedient,
 And *love* and serve thee with a faithfull true intent.

42 Then oh my soul ! be bold and confident,
 Though of *this love* thou have the smallest taste,
 He gave it that will daily it augment,
 It cherish carefully, let it not waste ;
 Dost thou desire to *love* ? lo, *love* thou hast ;
 He surely shall fulfil thy whole desire,
 Look all the ages that are gone and past,
 God never yet was found like man, a lyar,
 But what he promiseth we boldly may require.

43 Should I with *Job* be thrown down in the dust ;
 With *Jonas* drown'd in belly of a *Whale* ;
 With *Jeremy* into a *Dungeon* thrust,
 Should I with *David* walk even in the vale
 Of cruell deall death, with *Joseph* set to sale,
 And without cause in *prison* spend my daies,
 Should *damned Ghosts* fraud ready for to hale
 My *Soul* to hell : all this me not dismays :
 I know whom I have loved, he my soul will raise.

44 Should

44 Should my sins be in number as the Sand,
And my forefathers sins my sins exceed
In weight and number : yet I firm would stand,
What though eternall fire be sins just meed ?
Much is forgiv'n him that loves much indeed.
Wherefore mine *Heart* and *Soul* shall ever praise
My *Maker* that in me such love doth breed,
Who doth my Soul from *hellish* horror raise
Above the Heavens to live the *life of love* alwaies.

MEDI-



MEDITAT. II.

Of Humility.

1 **M**Y boundless thoughts that in a restless minde,
 Deprive my body oft of natural rest,
 And urge my soul true happiness to finde,
 And that once found therein to set my rest,
 Do often to my purer soul suggest,
 To seek for pleasures, honour, wealth, promotion,
 But more of them I gain, the more oppress
 I am with worldly cares, and mindes commotion,
 So that to nothing in this world I have devotion.

2 And yet I see, all things that being have,
 Unto their *benè esse* do intend;
 It is their *Summum bonum* all do crave,
 First sought for though they last it apprehend:
Love is that good I seek to apprehend,
 As all things being to their end do move:
 But none can but by humbleness ascend
 Into *Loves Court*, without her none can prove
 What is the end and finishing of all, *true Love*.

3 Therefore I sing next of *Humility*,
 The lowly *Porter* of high *Loves Court Gate*,
 Who brought me first *Loves* glorious Court to see,
 And all her *Courtiers*, as I told of late;
Humility the poorest beggars Mate,
 Yet equall to the highest Peer of *Love*,
 And by her us'd in all affairs of State,
Humility which doth so gracious prove
 To all good men on earth, and Angels pure above.

4 God, second Person in the Trinity,
 Whose being is immortall, uncreate,
 Who in the daies of thy Humility,
 Didst here converse with men in mean estate,
 That we thy lowlineffe might imitate,
 Direct my Muse most lively to expresse
Humility that opens wide *Loves* gate
 To those that do confesse their wretchednesse,
 But shuts close 'gainst all proud and vain ambitious guests.

5 *Humility* that vertue is, whereby
 We vile and lowly seem in our own eyes;
 Despising our own worth and dignity,
 Since of our selves we nothing have to prise:
 The first and certain step whereby we rise,
 And climbe the Hill of Joy and Happinesse;
 Stranger to fools, companion of the wise.
 Of *Folly*, *Pride*; of *Grace* comes *humblenesse*:
 One head-long leades to hell, the other unto Blesse.

6 This modest Lady, *Humblenesse* of Spirit,
 Her self unwise and ignorant doth deem,
 And never thinks she able is to merit,
 In *Loves* high Court to be in such esteem,
 She far inferiour to her self doth seem,
 And never thinks she *Knowledge* can attain,
 Disgrace or losse she sweetly doth redeem
 With *Humbleness*, and holds it greatest gain,
 Her *Peace*, not *Place*; true *Love*, not *Glory* to maintain.

7 Most fruitfull Lady like the fertile Vine,
 Which evermore when she most fruit doth bear,
 Her goodliest branches lowliest doth decline,
 And as the fairest clusters do appear
 Hid under leaves; ev'n so this gracious *Peer*
 Covers all *Vertues* under *lowlineffe*;
 Of Fortunes storms she never stands in fear,
 Nor troubled is with want or with distresse,
 For she hath learn'd content in pain and happinesse.

8 Inward and outward, this *Humility*,
 In words and actions, looks, thoughts, and attire,
 The inward by the outward we descry.
 It is hypocrisie for to desire
 Lowly to seem, and secretly aspire
 Unto a Crown, by legs, with *Absalom* :
 Such complement let Pagan Courts admire
 Never such baseness yet had any room
 In Court of heav'nly *Love*, where heart and look is one.

9 For true *Humility* is undivided,
 She alwaies looks, speaks, does, seems, thinks the same,
 And though she be by scorners oft derided,
 She's alwaies *humble* like unto her name :

Nor doth she vertuous deeds to purchase fame,
 But for themselves, and for her *Lords* dear sake,
 Who with her suffered much reproach and shame,
 When he a Servants form did on him take,
 And Lord of all, himself of none account did make.

10 But lo; he that did *Humbleness* embrace
 With such affection, God doth him regard
 As his dear Sonne : behold, he doth him grace
 Above the Angels ; and he hath prepar'd
 Such joys for him as cannot be compar'd :
 With glory and with honour he him crown'd.
 And though a while on earth he meanly far'd,
 All now unto his honour doth redound,
 At naming of his Name all knees must kisse the ground.

11 And us that in our Captains steps do tread,
 And follow him in true *Humility*,
 He will to endlesse blisse and glory leade,
 And honour here with true nobility :
 And as he captive led captivity,
 And did from lowest earth to heaven ascend,
 So from the dust and grave shall we on high
 Be rais'd, where we in glory shall transcend
 The Angels : which on Head and Members must attend.

30
Of Humility.
12 Yea, ev'n our flesh, though humbled in the dust,
By vertue of our Saviours Resurrection,
To soul shall be united : and the just
Which have been humbled here by his direction,
Shall be deliver'd from worlds base subjection
Into the liberty and glorious light
Of Gods own Sonnes, under whose safe protection
They ever shall enjoy the happy sight
Of God and's Saints, which here have humbled been aright.

13 But *Humbleness* is not the only way
To bring us to this glorious exaltation,
End of our hopes : but first doth us convey
To wholesome true *Repentance* to salvation ;
Which is from filthy sin the best purgation :
Mercy the meek and *humble* man doth save,
Though *Justice* us condemn to dire damnation,
If *Faith* and *Hope* for us we Patrons have,
Whilest *Bounty* grants us all things needfull we do crave.

14 Thus *Meekness*, *Patience*, true *Obedience*, *Joy*,
Do alwaies with *Humility* abide,
She is most kinde and courteous, never coy
Unto the vertuous ; and she opens wide
Loves gate unto the *Humble* : but doth hide
From th'envious, vain, and the ambitious wight,
Truth, *Prudence*, *Knowledge*, which should be their guide
Thus *Humbleness* guides all to *Truth* and *Light*,
But *Pride*, *Ambition*, leade to *darkness*, *error*, *night*.

15 This Monster, foul *Ambition*, cursed *Pride*,
Who envying man ev'n in his first creation,
Did like a subtle Serpent smoothly slide
Int' *Edens* Garden Mans sweet habitation,
Where by malicious, subtle, false perswasion,
He then perswaded simple *Eve* to try
Forbidden fruits, and by false application
Assur'd her she should knowledge gain thereby,
Such knowledge gain all that equivocate and lie.

- 16 Oh ! had *Humility* true Knowledge brought
 To *Eve* before she did commit this sin !
 She ne'r had entertain'd so base a thought,
 Nor we of Pride and Satan bond-slaves been ;
 See here the end of all that do begin
 In pride and in ambition : they must fall,
Pride first betray'd us to the Fowlers gin,
 But *Humbleness* delivers them from thrall,
 That do unfeignedly with her for mercy call.
- 17 What ? be as gods ! For to be proud and poor,
 Is a base sin, hated of God and Man,
 Behold, ev'n *Humility's* the door,
 That leads to Happiness, ev'n so began
 At *Pride* the misery and smart of Man :
 Which still in him remains a dangerous sore.
 For honour here a Worldling what you can,
 His greedy thoughts will never count it store,
Ambition like to to *Hell* and *Grave*, still gapes for more.
- 18 Thus Poets tell of an *ambitious Snail*,
 That golden *weather-cock* on steeple high
 Espying from sweet Garden, would assail,
 And for vain-glory life would jeopardie :
 He by fast hold and winding subtlety,
 Mounts sliely up the steeples highest spire,
 Whence he doth throw the poor Bird cruelly,
 And to his place vain-gloriously aspire,
 Till *Boreas* brasen wings him throws down in the mire.
- 19 Thus vain *fond youth* left his *sage Fathers* lore,
 And by his borrowed wings did soar so high,
 (Lo here their end that seek so high to soar)
 The Sun-beams heat his waxen wings did fry.
Proud Briar that safe and secure did lie
 Under stout *Oaks* most safe protecting arms,
 Supplanted him by treason cunningly,
 Then to Suns heat expos'd and Winters storms,
 He's trod down by wilde beasts, and eaten up of worms.

- 20 Once had the *feet* the noble *Head* deside,
 Grieving to bear his burthen any more,
 And Brawny *armes* their helping hands denide,
 To feed the *belly* with convenient store:
 But *hands* and *armes* forthwith grew weak and poor
 For want of *stomacks* strength'ning nourishment,
 And now the *legs* that able were before,
 To bear both *Head* and *Bodies* wonderment,
 Became wrang, stumbling, lame for want of government.
- 21 When *Jothams* Trees went out t'anoint a King, *Jud.9.8.*
 They first besought the *Olive* tree to reign,
 But he his *fatness* highly valuing,
 Refus'd to leave it for a Kingdoms gain;
 Next *Fig-tree* sweet to rule they would constrain,
 But he priz'd *sweetness* more then majesty:
 Last to the fertile *Vine* they do complain,
 Who *fruitfulness* loves more then Soveraigntee,
 But *Bryar* base will reign and the anointed be.
- 22 Like as on *Mountains* which do break the clouds,
 Sand, gravell, and unfruitfull earth do lie,
 But in the fruitfull *valleys* lowly shrowds
 Fruit good for meat, and to delight the eye:
 And as the brackish *Waves* do mount on high,
 Whilest fresher *Waters* silent slide away;
 Ev'n so it fares with sweet *Humility*,
 Which like the fruitfull *Meadow's* fruitfull aye,
 And like fresh *Brooks*, whose sweetnesse never doth decay.
- 23 And as tall ships which bear too high a sail,
 Are soon o'returned by a boystrous winde,
 Whilest smaller *Vessels* 'gainst the *Waves* prevail,
 Arriving safely at the Port assign'd:
 So they that to ambition are enclin'd,
 And *Phaeton*-like to guide the Sun aspire,
 All things consume that under them they finde,
 Till from their *Coach* they tumble in the mire.
 Till fuell fails, *Ambition* never flakes her fire.

24 And as mans eye, the higher he doth stand,
 The things which are beneath doth lesser deem,
 So he that doth Gods greatnesse understand,
 In his own eyes doth vile and nothing seem,
 An humble man's a gemme of high esteem,
 Which ignorant men do trample in the mire,
 Until the skillfull Jeweller redeem
 It from the dust, and cleanse it in the fire,
 Then those that trod on it before, do it admire.

25 *Humilitie's the basis and foundation*
Of Vertues all into one building brought,
 Which for to raise on high by contemplation,
 Must deep and low within the ground be wrought :
 If one desire to mount his house aloft,
 And works his under-pinning slight below,
 He builds upon the sands : all comes to nought,
 For if the floods do come or winde do blow,
 Affliction, Persecution, all doth overthrow.

26 The ancient Latines *Homo*, Man did name,
 By derivation from Humility,
 To teach him that he should become the same
 In Truth as in names Etymology ;
 And let a man look through Antiquity,
 Lo ! all the Men, whose vertues are commended
 For paterns good unto posterity,
 In humblenesse they have begun and ended,
 When Pride, as basest sin, is alwaies reprehended.

27 *Abel* and *Cain*, firstlings of humane seed,
 Ambitious *Cain*, but *Abel* meek and milde,
 His offering was accepted, wich did breed
 Such wrath in *Cain*, that he the ground defil'd
 With his own brothers blood, which he hath spoil'd :
Moses is cal'd the meekest man alive,
Abram himself but dust and ashes stil'd,
 When he besought his Maker, for twice five
 Just men there found, to save the *Sodomites* alive,

28 *Jacob* fed *Labans* sheep, the Patriarchs all
 Like trade of husbandry did exercise,
 The Judges with the Prophets great and small,
 And all good Kings were low in their own eyes.
John Baptist the Messias-ship denies,
 And humbly doth himself unworthy deem
 To be him that stoops and his shooe unties,
 Christ did it no disparagement esteem,
 To wash their feet, whom with his bloud he would redeem.

29 Ah what an humble minde did *Mary* bear,
 When with salt tears that flowed from her eyes,
 She wash'd Christs feet, and wip't them with her hair,
 Great Volumes I suppose would not comprise
 Names of all humble Saints : let it suffice;
 Their Names are written in the Book of Life,
 They here vain worldly glory did despise,
 Free from *Ambition, Malice, Envy, Strife,*
 And now by *Faith* and *Hope* in *Loves* Court leade their life.

30 Then O my Soul, covet *Humility* :
 Dost thou seek Knowledge, Pleasure, Wealth, Promotion ?
 All these she will thee bring assuredly,
 She's like the Master-spring that first gives notion
 To ev'ry wheel that in the Clock hath motion.
 Like Salt that favours every dish we eat,
 She's Sugar sweetning every bitter Potion,
Promotion, Knowledge, Pleasure, Wealth, Drink, Meat,
Humility's all these, and yet she is not great.

31 Oh nevet let me seek to emulate,
 Except in Goodnesse, and with more desire
 To follow, then in hope to adequate,
 And like a Tree low planted near the mire,
 Bring forth much Fruit, not Fuell for the fire :
 With little let me ever be content,
 Patient of crosses ; for my sins require,
 Than I have had, far greater punishment,
 And far thy smallest favours my deserts out-went.

- 32 For I confesse that too ambitiously
 I hunt for worlds enticements base and vain,
 Which clog my Soul so, that she cannot fly
 Aloft where sound joys evermore remain :
 And though I basely think of gold and gain,
 Yet Honours glitt'ring shews so daze mine eyes,
 I am still tainted with ambitious stain,
 And wish I might to worldly honour rise,
 But this in me the Flesh not Spirit doth devise.
- 33 For she hath learn'd, that not from East or West
 Promotion comes, The higher one is plac't
 The greater cares and troubles him infest,
 And as thou more or greater Talents hast,
 The more thou art to count for at the last.
 Thou art a *Steward* here : 'Tis not thine own,
 But as thee 'bove thy fellows God hath grac't,
 So must thy Faith and care 'bove theirs be shown,
 We do expect best *Crops* whereas best *Seed* is sown.
- 34 These things O God I ask, do not deny,
 Let me depend upon thy Providence
 In pain and ease, losse and prosperity,
 My self submit with all obedience
 Unto thy Will : perform with diligence
 Charge publique, private : Let Humility
 Be unto me a Rock of sure defence,
 Against mens malice, and worlds injury,
 And where my weaknesse fails, let thy good Grace supply.
- 35 Oh thou that *Lazarus* from *Dives* gate,
 Didst into *Abrams* blessed bosome raise,
 There to enjoy eternall happy state,
 That here on earth was *humbled* all his daies ;
 Direct mine humble heart in all thy waies,
 The meek in judgement thou delight'st to guide,
 Turn all I do unto thy glorious praise,
 Preserve me from Ambition, Envy, Pride,
 And though with *Lazar's* sores, in thy Love let me bide.

36 Thou hast O Lord proclaimed blessednesse
 To all the meek in Heart and poor in Spirit :
 Blest are the Meek, they shall the earth possesse,
 The Poor ev'n now Gods Kingdom do inherit.

Lord ! I acknowledge freely my demerit,
 It is thy Grace whereby I live and move,
 Thy humbling to the Crosse for me did merit,
 That I should be exalted to thy Love,
 And live with thee in blisse eternally above.

37 I ask that which thy blessed Martyrs had,
 Which here have witness'd their Humility,
 And of that cup of gall to taste were glad,
 Which first their Master swallow'd willingly
 Thy Grace, O Lord ! which thou wilt not deny,
 For they have found it all-sufficient,
 Humble me how thou wilt : Ability
 Yet grant in sorrow to be patient,
 And strength with *Paul*, in pain or ease, to be content.

38 Grant me thy Grace but to conceive the end
 And certain fruits of my humiliation,
 Then shall I plainly see and apprehend,
 That it prepares me fit for exaltation ;
 And to make sure with fear mine own salvation,
 Whereby I may stand firm and confident
 'Gainst wicked Men, Hell, Devils, and damnation,
 Who never shall be able to prevent
 Thy love in Christ, which thou on humble men hast bent.

39 Now for that thing which worldlings do deplore,
 I yeeld to thee most hearty laud and praise,
 That thou art pleas'd to humble me therefore,
 On earth that thou again to heav'n might'st raise,
 Oh teach me Lord to number so my daies,
 That I my life may labour to amend,
 Oh teach me *lowlinesse* in all my waies,
 To think of my beginning and mine end.

Prince, Beggar, born alike, and to their grave descend.

40 And since that sweet Humilities condition
I have so learned by this Meditation,
That now I hate Pride, Envy, and Ambition,
With complements base subtle machination;
Grant me to follow Christs humiliation,
Who from the Crosse to Glory did ascend,
Whose sufferings make a reconciliation
For those that by true Faith him apprehend,
And follow him in lowlinesse unto the end.

MEDI-

MEDITAT. III.

Of Repentance.



He *Highest* that created first of nought
A *Chaos* vast, and out thereof did take
The Earth, whereof he noblest Creature
wrought, (fate,
Ev'n man, and made all Creatures for his

Him first pure, just, and righteous did make,
But since their own inventions they obey,
And in a right path set, their way mistake,
And as blinde fools and slaves have gone astray,
Nor can without the true Light finde again the way.

2. For whilst they do yet in their sins remain,
Their Souls in errour and in darknesse bide,
They know not how they should be born again,
For Sin this mystery from them doth hide ;
And till *Humility* their trusty Guide,
Shall them to wholesome true *Repentance* leade,
They misse their aim, and striving stray more wide ;
Repentance quickneth men in sin clean dead,
And teacheth new-born babes in path of Life to tread.

3. She is the Midwife, that with keenest knife
Our Navell cuts, whereby we cleave to sin,
Who though she cruell seem, yet gives sweet life,
When first to live in Spirit we begin ;
She us polluted and defil'd within,
Doth cleanse in Fountain of Regeneration,
Us new-born Babes, she teacherh to let in
The milk sincere to sure *Justification* ;

Till stronger meat make strong our *Faith* to sure Salvation.

4 And though in *chain* of Gods most firm Decree,
 First saving link is his *Predestination*,
Election next, then *Calling*, yet we see,
 No certain pledges here of our Salvation,
 Till true *Repentance* works *Humiliation* :
 Lo ! then we do by right degrees proceed
 Unto the highest link, *Glorification* ;
 So that *Repentance* first to us doth reed,
 What is eternally in Heav'n by God decreed.

5 Thou that dost Hearts with true *Repentance* season,
 Making them view their own vile wretchednesse,
 That cast down with Apostasie and Treason,
 We may of thee seek endlesse Happinesse ;
 First grant me true *Repentance* next to expresse
 What sov'raign Vertues I in her have found.
 And though at first my soul with bitternesse
 Were overwhelm'd ; yet Grace did cure that wound ;
 So where most *sin* there is, *Mercy* doth most abound.

6 *Repentance* is a holy work of Grace,
 From godly Sorrow : by which Man from sin
 Is turn'd : Gods promises in Christ t'embrace,
 And fruits fit for *Repentance* to begin :
Repentance is Gods holy work within,
 To work our *Righteousnesse*, and *Sin* deface,
 And no Man can be exercised therein,
 But he that standeth in the state of *Grace* ;
 For no Man turns to God, till God him first embrace.

7 *Grace* and *Repentance* are in time conjoyn'd,
 As Fire and Heat ; but as Heat first appears
 To us, when fire and Embers is confin'd,
 Ev'n so when sparks of *Grace* our heart first chears,
Repentance manifests her self by tears.
Grace is the sap in heav'nly vegetation,
Repentance is the prime bud which it bears,
 The first sure sign of true *Regeneration*,
 Then follow leaves, flowr's, fruits, as certain demonstration.

- 8 This godly Sorrow differs from the care
 And grief a worldling in his heart receives,
 By sense of Gods just wrath or great mens fear,
 Or ought that their good names or goods bereaves.
 This godly Sorrow grief of minde conceives,
 That he hath sin'd, and that he did displease
 So good and kinde a God, which so close cleaves
 To's heart, that though no fear did him disease,
 Of Judge, Hell, Devil, nought but Grace can him appease.
- 9 But true *Repentance* doth repent of all,
 And not of many or one only sin :
Herod converted thus at *Baptists* eall,
 Him gladly heard, and hearing did begin
 For to do many things : but still liv'd in
 The sin of Incest with his brothers Love ;
 Some, like th' Adulterer, do cease to sin,
 When they want strength : from bad to worse some move
 As when the prodigall a covetous man doth prove.
- 10 She hath two hands, with one lo she begins
 To presse us down to true *mortification*,
 Whereby we may return from all our sins ;
 Us th' other raiseth by *Regeneration*
 To a new *life*, and to *Sanctification*.
 One from all actuall sins makes us abstain,
 Suppresseth, weakens natures depravation ;
 Makes the Minde purpose, and the Will full fain,
 And all our whole endeavours from sin to refrain.
- 11 The other hand mans purged minde doth raise
 Unto a serious firm deliberation,
 To yeeld sincere obedience to *Gods Sayes*,
 And worketh in the will an inclination
 Him to obey, as at our first Creation.
 This doth Mans life and best endeavours frame,
 To walk here in a holy conversation :
 Though all we do unperfect is and lame,
 Yet if the heart be right, God will accept the same.

- 12 And as she hath a double energie,
Men head-long to th' infernall pit to throw,
And them again by Faith to vivifie :
So though of this great work one cause we know,
Gods Spirit, that whereas it list doth blow ;
Yet useth it a two-fold instrument,
The *Law* which Death to us for sin doth show,
The *Gospel* that doth preach atonement ;
Thus both the *Law* and *Gospel* teach us to repent.
- 13 The *Law* first pierceth ev'n the very heart,
And doth by little and degrees proceed ;
Till *Knowledge* four things needfull doth impart,
Gods Law, the *Guilt of Sin*, and *Sins just meed*,
Which is eternall Fire by God decreed :
Then we these rightly to our selves apply,
Which doth in us a fear and horreur breed,
Except on *Gospels* comfort we rely ;
For without that we die in hell eternally.
- 14 Then doth the *Gospel* make us comprehend
Gods mercy, for it seriously enquire,
And by the gifts of *Knowledge* to contend,
That though I justly have deserv'd Gods ire,
If I my self deny yet, and desire
My trust in Christs sole merits to repose,
I shall thereby escape eternall Fire :
Thus doth *Repentance* grief and joy impose,
Grief for my sins ; but Joy, God doth me from them loose.
- 15 Thus godly *Sorrow* in our heart being wrought,
Which brings *Repentance* with true change of minde,
We are resolv'd never in word, deed, thought,
So to offend God in our wonted kinde,
But a new life to leade ; lo, then we finde
Within our selves a wondrous alteration,
Not that it changeth substance of our minde,
Or body, in the matter or the fashion,
But doth reform their powers as in their first creation.

16 Then bring we fruits worthy amendement
 Of life : the truth whereof we do expresse,
 When by good works we shew how we repent :
 Repenting souls be Trees of Righteousnesse,
 Planted by God which Rivers do refresh,
 Ev'n floods that from the Sanctuary flow,
 Whose boughs do lowly stoop with fruitfulnessse :
 Their fruits for meat ; leaves good for medicine grow,
 Else to the root the Axe is laid them down to throw.

17 As *Pharaoh* with his Butler and his Baker,
 So deals she with the wicked and the just,
 They both alike offended have their Maker,
 And both alike into one dungeon thrust :
 But lo, she lifts to place of highest trust
 The Butler, but the Baker doth forsake,
 And leaves him to the meed of the unjust :
 Thus with her left hand she us drowns in Lake,
 But with her right us into endlesse joy doth take.

18 Near to her follows gracious *Restitution*,
 A Lady of a conscience wondrous tender ;
 That of all benefits makes retribution,
 And for a wrong done double mends will render ;
Sorrow, Tears, Kindenesse, Bounty, do attend her,
Sighs, Prayer, true Devotion on her wait,
 If she wants these Associates, God amend her,
 She's but *Hypocrisie* the devils bait,
 To catch poor souls with false pretences and deceit.

19 Four things observe in this great work of wonder,
Grace, horror, sorrow, comfortable peace,
 Which I resemble to tempestuous *thunder*,
Lightning shews first, next *cracks*, then *showers* encrease,
 But all in comfortable *Sun-shine* cease :
 So in this work of our *Regeneration*,
 The *Spirit* first *lights* : *Hell* doth like thunder prease,
 Then *ferrows, clouds, tears, showers* make inundation :
 Lastly, like *Sun-shines* Joy which seals up our salvation.

20 And as in course of humane generation;

Conception, travell, lastly birth we see;

So in this work of our regeneration,

The *Spirit*, *Souls* *horror*, *inward joy* agree:

The *Spirit* first giveth life and power to be,

The Soul then *travelleth* in grief and pain,

Then followeth our *glad nativity*,

Which recompenseth all our losse with gain:

Thus as at first the *Flesh* the *Spirit* begets again.

21 And as some women though they do conceive,

And quickning joy do feel within their womb,

Yet by disorder oft a hurt receive,

And so miscarry ere to birth they come,

So that their womb becomes the infants tomb:

So in us oft a quickning *Spirit* doth move,

As if *Repentance* were in us begun,

Yet in the end it doth *abortive* prove,

This is when we resist the holy *Spirit* of *Love*.

22 Some, as I say conceive an *embryon*,

But lose their fruit ev'n in the *vegetation*,

Some in due time to travell have begun,

But wanted strength ev'n in the procreation,

And in this weaknesse faine to desperation,

Like *Judas* they have strangled their own brood,

Before it had in *new life* respiration,

Who did deplore betraying innocent blood,

Well he began, but ended in a desperate mood.

23 But if our *travell* doth to *birth* proceed,

And that there is a *living childe* forth brought,

Oh then what *joy* and *comfort* it doth breed,

Then we employ our care, and ev'ry thought

How we may nurse and feed it as we ought;

We therefore *pap* and *milk* to it first give,

And after *stronger meats* for it are sought,

Till it unto a perfect man hath thrive,

Lo then he can beget that earst began to live.

24 Ev'n so a *new-born Babe* in Christ proceeds,
 There's wondrous joy at's first regeneration,
 On *Gospel's Milk* he young and tender feeds,
 Till he grow strong : Then from *Predestination*
 He can discourse ev'n to *Glorification*,
 Thus doth he to a height and fulnesse grow
 Of age and strength by *Spirits Illumination*,
 Till he all Mysteries in Christ doth know,
 Then is he able unto others them to show.

25 Men are like *Horses wilde*, who sure had been,
 As at the first, to Man obedient,
 Had they not been corrupted by mans sin,
 And would have been servants most diligent,
 Now they grow *Rebels*, disobedient,
 Till we with bit, yoke, bridle, do them tame :
 So man grows 'gainst his Maker insolent,
 Till by Repentance he doth him *reclame* ;
 Then he becomes as at the first God did him frame.

26 Mans heart is like the ground which for mans sin
 Is cursed, thorns and thistles for to rear,
 Which first the skillfull Plough-man doth begin,
 With a strong Team of Oxen up to tear ;
 Fallows and Harrows it oft to prepare,
 Pure, sweet and clean for to receive his seed :
 Lo then, in stead of Thorns it Wheat will bear,
Repentance thus *ploughs* hearts to kill *sins* weed,
 And *tills* it fit and sweet for *Grace* to sow *faiths* seed.

27 If a man *sows* and doth not *Till* his ground,
 Or if one *Till* his ground and do not *sow*,
 On first kinde, *Thorns* and *Thistles* do abound,
 Which choke the seed so that it cannot grow ;
 And from the *unsown tilled* ground, we mow
 Nothing but stinking weeds fit for the fire :
 Ev'n so, except with sorrow we do *plow*
 Our *hearts*, and *Word* to *sow* therein desire ;
 Sin choaks all *grace*, and *weeds* therein grow rank and higher.

28 *Repentance* like an *Axe* is, that hath *praid*
 On all the *Cedars* that on *Lebanon* stand;
 And ev'ry one down on the earth hath laid,
 The sound she hews and squares with her right hand,
 Making them posts and pillars fit to stand
 In Gods own house: But ev'ry hollow crust
 She tears and cleaves for fire with her left hand:
 Thus doth *Repentance* trim and square the just;
 Despair th'ungodly rends, and into hell doth thrust.

29 Behold! we thus with trembling and with fear,
 In pain and grief work out our own salvation,
 But some whenas *Repentance* draweth near,
 And cals their conscience to examination,
 Like *Ahab* fall into this bitter passion,
What, hast thou found me O mine enemy!
 Despising godly Prophets reformation,
 And rather unregenerate chuse to die,
 Then pangs and bitter throws of a *new birth* to try.

30 Of all the *Vertues* that attend *Loves* state,
 Ev'n from dread *Mercy* that sits in her Throne,
 To low *Humility* that keeps her gate,
 Our blessed Saviour hath us paterns shown,
 Only because no sin was ever known
 To be in him, He cannot well be said
 For to *repent* of sins that be his own;
 But sure for ours a rancome dear he paid,
 And felt the wrath of God which on us should be laid.

31 His Soul was heavy ev'n unto the death,
 He fear'd to drink this cup of bitterness,
 God did on him such wrath and vengeance breathe,
 That he sweat drops of bloud in his distresse:
 Such horror, by Gods curse did him depresse,
 That he cri'd out as if he were forsaken,
 Such horror doth repenting souls oppresse,
 But not in so great measure are they shaken,
 For Christ the edge of Gods displeasure off hath taken.

32 This was his way to heav'n, This must be ours,
 Before we be to true *Repentance* brought.
 Consider now with me the bitter flowers,
 Whereby our Fathers have *Repentance* sought,
 Let *Abram* tell, from Native Countrey brought
 Into an unknown Land, to be a stranger,
 Where he endured hunger, cold, and drought,
 Whom *Canaans* famine made an *Egypt* ranger,
 Whereof the losse of Wife and Life he was in danger.

33 Afflicted *Job*, modell of true *Repentance*,
 How was he plagu'd without? frightened within?
 Who though he seem'd most happy in his entrance,
 Yet his last daies were best: *David* did sin
 Most desperately: but after did begin
 Sadly to cry, when he Gods' anger found,
 Purge me without, and make me clean within.
 When *Solomon* felt his sins cursed wound,
 He a whole Book of true *Repentance* did compound.

34 Good *Hezekiah* chattered like a Swallow,
 Or like a Crane, and mourned like a Dove,
 And though his Son *Manasses* long did wallow
 In much foul sin, yet bondage did him move
 To true *Repentance*; *Peter* more did love
 His Master after unadvis'd denial:
 Thus all Gods servants better Saints do prove
 After they have endur'd the fiery triall.
 Experience of Gods love makes holy men more loyall.

35 But why seek I for witnesses without?
 Look in thine heart, if there thou hast not found
 This smart of horror, thou maist justly doubt
 Thy soul's not yet up in Lifes bound;
 Therefore unto thy self with speed propound,
 To view Gods wrath and thine own wretchednesse,
 Then grief of heart and sorrow will abound,
 Which thee unto the brink of hell will presse,
 Till *Faith* thee raise by inward joy to happinesse.

36 She is not like the fruit which to the eye
 Was wondrous fair, and pleasant to the taste,
 Which poison'd *Adam* and his Progeny :
 She bitter is at first, sweet at the last :
 And when the cloud of sorrow's over-past,
 She brings of joy and comfort so great store
 That all become new : lo, old things are past,
 She is the *Antidote* that doth restore
 What *Adam* lost, when he forsook his *Makers* lore.

37 No, th' *Antidote* is Christs most precious Blood,
Repentance is but the preparative,
 To make our souls taste this most heav'nly food,
 Then which no other can keep us alive :
 And till *Repentance* out of us doth drive
 In-bred corruption, and all actuall sin,
 This *Balm of Gilead* will not make us thrive,
 Oh then *Repentance* ! purge me clean within,
 And make my stomach fit this *Manna* to let in.

38 The *Spirit's* willing but the *Flesh* is weak,
 Oh a most pill is this temptation,
 None but they that have felt it, right can speak
 What pangs it breeds in our regeneration ;
 Well, let men-pleasers only sing salvation,
 Let not vain fruitlesse hopes thine heart deceive,
 We must first taste the curse of our damnation,
 Before salvation truly we conceive ;
 As head, so must the *members* that to it do cleave.

39 We here must taste it, or when we appear
 At Christs Tribunall ; From which none can hide
 Himself ; but all stand forth themselves to clear ;
 When Books are brought forth, and are open'd wide,
 In sight of *God, Christ, Angels*, and the *Bride*,
 When *Satan* and thy *conscience* thee accuse,
 And no gold can an *Advocate* provide :
 Oh, who thinks of this day and can refuse
 To taste here of *Christs Cup*, and scape the *Devils Cruse* ?

40 Wherefore against thy self an Action bring,
 And thus accuse, examine, judge, and try,
 Lest thou beeſt judged of the righteous King :
 Firſt before Chriſts Tribunall proſtrate lie,
 As if he then beheld thee with his eye,
 Confeſſe thy in-bred ſins, known, and unſeen,
 Againſt thy ſelf pronounce unfeignedly
 Damnation, hell, and horreur : when we ſeem
 Moſt vile in our own eyes, God doth us beſt eſteem.

41 *Death* to all men the *wages* is of ſin,
 But unto thoſe the Hav'n of *Happineſſe*,
 That thus on earth condemn themſelves within,
 And after bring forth fruits of *Righteouſneſſe* ;
 But to thoſe that go on in *Wickedneſſe*,
Death is the *Port* and entrance into Hell.
 Lord give me here this pill of bitterneſſe,
 Which may corruption from mine heart expell :
 No wound can be ſo deep, but thou by grace canſt heal.

42 And though ſhe ſeems like *fiery two-edged ſword*,
 That keeps from man the way to *Tree of Life*,
 Becauſe her fiery triall is abhor'd,
 And Cowards heart doth fain to ſee her knife,
 Swouning away at *Fleſh* and *Spirits* ſtrife :
 Oh never yet let fear my courage quail,
 To hinder me from that ſweet *Tree of Life*,
 Better *Repentance* thresh me with her flail
 On earth ; then *hellish Dragon* break me with his tail.

43 We are as Satan hop'd *Job* to have found,
 Whenas he ſaid, Doth *Job* ſerve God for nought ?
 Whilſt God doth hedge us in on each ſide round,
 And proſpers all that by our hands are wrought,
 Whilſt by our ſtocks are multitudes forth brought,
 So long we ſeem his bounty to embrace ;
 But take away our goods and leave us nought,
 Behold I ſay we curſe him to his face,
 Except as unto *Job* he grant preventing grace.

44 This is of wicked men the punishment,
 That all their life Repentance have despised,
 Ev'n at their end they think not to repent,
 This trade must in thy youth be exercised,
 As *Abel* of his firstlings sacrificed.
 They that from sin abstain not till their last,
 And to worlds pleasures have their strength devised :
 Are like those, that being sick profess to fast,
 Whenas alas ! they have no appetite or taste.

45 Such late Repentance seldome is or never :
 We one example in the Scripture read
 Not to despair, repent what time soever,
 But only one example, lest it breed
 Presumption : It is meat and drink indeed
 To Satan, for to see youth do his will,
 And on the other side great joy doth breed
 To th' Angels, for to see young men fullfill
 Gods Statutes in their Youth, and eke obey his Will,

46 Oh then embrace her whilst 'tis cal'd To day :
 For most uncertain is our life and frail,
 The longer I the lusts of sin obey,
 Against them I the hardlier shall prevail ;
 Late med'cines of their cures do most what fail,
 Which would yeeld remedy in season taken ;
 The Serpent in the head, not in the tail
 Is quickly kil'd ; young twigs are easily shaken,
 But grow hard to remove when they deep root have taken,

47 If in due time thou seekest to repent,
 By godly sorrow which ne're comes too late,
 And thou hels pangs dost feel ; Be confident,
 Thou art by *Faith* in Christ regenerate,
 Assure thy self, most happy is thy state ;
 If thou least drop of *Mercy* dost obtain :
 The danger's past ; sins stinging will abate,
 The Spirit of thy minde's renew'd again,
 And from least shew of sin hereafter now refrain.

48 Though like *Elisba's* servant, first thou see
 Nought but Hostility thee to confound,
 If that thine eyes with his once open'd be
 To look up to the Mountain : There abound
 Horses and Charets fiery about thee round,
 Cry but *Alas, Master, what shall we do ?*
 Lo more for thee then there for them are found :
 Thy light with blindenesse so confounds thy Foe,
 Thou maist them captive leade, and unto others show.

49 Thy *Groat* is found, which thou before hadst lost ;
 Thy *Sheep's* brought home, that earst hath gone astray ;
 Thy *dead son* hath again receiv'd his ghost ;
 The *Prodigall's* come home that ran away ;
Vashti's deposed from the *Scepters* sway,
 And humble *Hester* now hath got her place,
 The works of darknesse now are chac't away,
 And in their room are works of Light and Grace,
 Faith by Repentance shews us now *Loves* smiling face.

50 Joy after sorrow, after labour rest,
 And after shipwrack the desired Port,
 All men have safety : they discern it best
 That lately have escap'd some eminent hurt.
 Lo, Light is pleasing unto ev'ry sort,
 To them most that in darkest Dungeon be,
 To passe from death to life, doubtlesse the sport
 Of living : But 'bove all the joys I see,
 Is when from wounded Conscience, Grace doth set us free.

51 And now O Lord, unable to expresse
 Thy wondrous bounty in our first creation ;
 And much more here unworthy to confesse
 Thy Love and Grace in our regeneration
 Begun here first in us by renovation
 And true Repentance ; Lord, now cure my wound,
 The sting of conscience by sweet application
 Of Faith : the fruits whereof may still abound,
 And to the riches of thy glorious Grace redound.

52 You may be pleas'd with me to call to minde,
How when the humble Lady first me brought
To Dame Repentance, harsh I her did finde,
And she most strongly on my conscience wrought,
Yea, though with tears I oft her Grace besought,
That I might judg'd be at Mercies feat,
She me by force, before Dame Justice brought,
Where all my sins and faults she did repeat,
But Faith me justifi'd, of whom I next entreat.

MEDI-



MEDITAT. IV.

Of Faith.



One *Being* that from all Eternity
 Most happy is, Wise, Just, Omnipotent,
 And from eternity all things did see, (meant
 As present, though long after they were
 Of nought created Air, Fire, Firmament,
 With all the Spirits and Powers that are above,
 Made and replenished Earths Continent,
 The Sea, and all that in them both do move,
 All these he made for Man, Man him to serve and love.

2 Man sure a Creature was most excellent,
 Being of all created things the end,
 To whom that *Being* only being lent,
 That he to's *Makers* service might intend,
 And in his joyfull Presence his life spend;
 Wherefore he him in goodliest *Garden* plac't,
 And one *Fruit* only did from him defend,
 Of which *Fruit* only he presum'd to taste,
 Wherefore God him for ev'r out of the *Garden* cast.

3 But as the glorious riches of his *grace*,
 Was the sole-moving cause Man first to make;
 So gracelesse Man he leaves not in this case,
 But to repair his losse, will undertake
 A new work likewise for his mercies sake:
 To free him from *sins* guilt, and *Satans* wile.
 God will Mans *flesh* and *guilt* upon him take,
 And purge him from the sin doth him defile,
 Thus Satan is beguil'd that sought Man to beguile.

4 As mis-belief and disobedience,
 Caus'd Man from *Earthly Eden* to be cast ;
 So true Belief and due Obedience,
 Cause him in *heav'nly Eden* to be plac'd :
 And as on pain of death he was to fast
 From one fruit only ; so this gracious King
 Commands us now, one only fruit to taste,
 Life to restore, and for to kill Death's sting :
 This fruit is *Faith in Christ* whereof I next do sing.

5 Thou that when Man most blessed was created,
 But by sin fal'n from his high happinesse,
 Thine own Son sent, that he regenerated
 Might be ; and win again more perfect blesse.
 Who here ev'n humbled'st God in humane flesh,
 That thou by *Faith* might'st Man to thee unite,
 And safe deliver from all wretchednesse,
 Direct my Muse of Faith to sing aright,
 And grant me first *true faith* before of *Faith* I write.

6 *Faith* is a wondrous gift of God, a Grace,
 Whereby th'Elect apply particularly
 Christ right, and all his benefits embrace :
 By her our *hope* subsists most certainly ;
 She shews us things unseen most evidently :
Faith of the Gospel is a firm belief,
 Whereby Christs benefits offred we apply,
 And rightly do receive : So *Faith* in brief
 Is a right application and a sound belief.

7 *Faith* is the *Bucket* which hangs on *Hopes string*,
 Whereby the most deep living *Well* we sound,
 Which if the *Rope* hold out us up will bring
 Such *living Water* as doth there abound,
 When Christ his *saving Graces* doth propound.
Faith is the *Hand* whereby we them receive :
Faith healeth up the cleansed purged wound,
 Beginneth where *Repentance* doth us leave,
 Who without her seeks *Faith*, he doth himself deceive.

8 Faith as it's ta'ne for credit or belief,
Is when we credit give to God or Man,
Thus he with men most Faith hath that is chief,
And in his coffer hide most money can :

But when to God it reference hath, we then
It ord'nary or extraordinary call.

By this we miracles and wonders can.

The Ordinary call Historicall

Or justifying Faith in some but remporall.

9 But this most precious Faith whereof I write,
And which I formerly aright define,
The Faith of Gods Eleēt is truly hight,
Which when one hath doth wholly ne're decline ;

This justifying saving Faith doth joyn

Us to our Head, and is the instrument

And means whereby Gods Spirit doth refine

And purge our hearts from sinfull excrement :

This Faith doth make Gods Children bold and confident.

10 As in Men, Beasts and Plants, three souls we see,
Of Reason, Growing, and the Sensitive,
So in this Christian soul, sound Faith, there be
Three qualities alike cooperative :

And as in Man all three into one thrive,

So in th'Eleēt both Faith historicall,

Temporall, and the true Faith are alive,

And but one saving Faith together all :

This Soul, Mans form, this Faith true Christians life we call.

11 As vegetation sheweth most in Plants,
So in the worldlings Faith historicall,
Faith temporall in false Professors hants,
True Faith upon th'Eleēt doth only fall :

And as no Plant or Beast, be't great or small,

The things that are in Man right apprehends,

Yet Man what is in Beasts and Plants knows all,

So those two Faith's (which serve to other ends)

Know not true saving Faith, yet she both comprehends.

- 12 God Author is, and Cause efficient
 Of e'ry good and perfect gift and grace,
 His good Will moves him first : But his intent
 And chief end is the glory of his Grace,
 And our salvation in the second place:
 But when He in our souls doth *Faith* beget,
 Whereby Christ and his Merits we embrace,
 A double means he here on work doth set,
Inward and *utward* whereby saving Faith we get.
- 13 The *outward* is his *Word* and *Sacrament*,
 One works, the other strengthens what is wrought.
 The *inward* is Gods *Spirit* into us sent,
 Our hearts to quicken, sanctifie, make soft,
 Wherein the *Word* may sown be as it ought,
 The *Gospel* whereupon stands *Faiths* foundation,
 Though we by *Law* to see our sins are brought,
 As the School-Mistresse to Regeneration ;
 Yet 'tis the *Gospel* makes us wise unto salvation.
- 14 The *Spirit*, most-what, worketh by the *Word*,
 Not, but without, 'tis all-sufficient.
 But this instruction it doth us afford,
 That we in hearing should be diligent :
 The *Word* without the *Spirits* enlightenment,
 Is as good Seed sown on untilled ground,
 That never brings forth fruit that's excellent,
 For without *Grace*, *Faith* temporary's found,
 And never doth in good and holy works abound.
- 15 *Prayer* is not the means *Faith* to obtain,
 But it preserves and strengthens *Faith* to pray :
 For without *Faith* our *Prayers* are in vain,
 Yet after *Faith* is wrought in us, we may
 Pray that *Faith* fails us not : wherefore I say,
 We must give *Prayer* her due commendation
 For by her we discourse with God alway,
 And have with him familiar conversation,
 Though none can pray aright before regeneration.

16 *Faith's* like the *Hand*, and *Prayer* like the *Key*
Which doth th'Almighties Coffers open wide,
Wherein his richest Treasures lockt up lie,
The *Key* unprofitably hangs beside,
Except that *Faith* it take in hand to guide :
Likewise the *Hand* doth use her strength in vain,
The *Bar* without the *Key* gainst Wards to slide :
Both joyn'd the *Lock* to open do constrain,
And us most glorious view of heav'nly Treasures gain.

17 'Twere infinite of all *Faiths* fruits to tell,
All duties towards God, all charity
Towards our Neighbours, done aright and well
From her proceed : a holy Mother's she
Of Graces all, that sanctifying be :
Therefore 'tis plain they want her that do strive
To make good works *Faiths* mother, and do flee
Unto Saints merits ; For were *Faith* alive
In them, all *Piety* and *Charity* would thrive.

18 She's swift to heart : The holy Sacrament
Of *Baptism* once ? The *Eucharist* oft receives,
Releaves the poor, in Prayer diligent,
In which she still persists and never leaves,
Lastly, she to some lawfull Calling cleaves,
To be 'fore God and Man without offence.
If these fail in her she her self deceives ;
She's *temporary*, and a false pretence,
To walk licentiously without Obedience.

19 Other Companions are of *Faith* likewise :
As grievous, manifold, and great tentation,
With these *sound faith* her self must exercise,
These part not from her till souls separation.
For *Satan* prosecutes with infestation,
His hatred to our *head* continually,
Upon his *Members* to their great vexation,
Besides *Tentations*, true *faith* purge and try,
Preparing hearts for Grace by sweet Humility.

30 These often come of diffident distrust,
 When sight of sin makes us faint, stagger, reel,
 Or when by our unworthinesse and lust,
 We of this precious *Faith* a coldnesse feel;
 These for a while our *spirituall eyes* up feel,
 So as true *inward comfort, life, and love*
 As in times past in him we cannot feel,
 Who is our Head, and hereby doth us prove,
 And make us when we feel his want the more to love.

21 Behold, two other *Deep*s on either hand,
 On right, *Presumption* proud; on left, *Despair*;
 Which like two Red-Sea wals of waves do stand,
 And for the *Faithfull* a fair way prepare,
 That through the *Deep* they may ev'n dry-shod fare;
 But lo! the miscreant and presumptuous wight,
 They drown in over-weening and much care,
 Here God against th'Egyptians seems to fight,
 Out of the fiery Pillar that to *Faith* gives light.

22 These two are like the Cities of the Plain,
Gomorrha proud, and *Sodom* base in lust,
 On which God fire and brimstone down did rain.
 The first is *Pharisaicall, over-just*,
 The other doth Gods promises *distrust*.
 But *Faith*, like little *Zoar* Lot doth save,
 Though *unbelief* do turn his Wife to dust,
 These three be they that seek *Faith* to deprave,
 These three so hinder *Faith*, she nothing right can crave.

23 *Presumption* proud on her own merits stands,
Despair looks down on her vile wretchednesse,
 But never Gods great goodnesse understands,
 Nor his great power, free grace, and willingnesse
 To ease all those whose sins do them oppresse:
 But *Infidelity* seeks to entice
 To *Atheism*, and all *ungodlinesse*,
 And make *Faith* folly seem to worldly wise,
 Who nought beleeve, but *Sense* and *Reason* must devise.

24 *Despair* to great *Goliath* I resemble,
 But *Faith* doth like to little *David* fare,
 At whom though *Saul* and all his Host do tremble,
 Yet all his threats bold *David* cannot scare. (tion.
 He that hath giv'n the * *Lion* and the *a Bear* * *Presum-*
 Into his hands, he surely doth beleeve *a Infidelity.*
 This *b railing Philistim* will never spare, *b Despair.*
 But will him unto like destruction leave,
 Thus off with his own sword *David* his head doth cleave.

25 All men are sick of the disease of sin,
 Which till 'tis past mans cure, they not perceive,
 But when of help they to despair begin,
 If by *true faith* they unto Christ can cleave,
 Their souls Physician, and unto him leave
 The cure alone, of his most precious blood,
 A plaister they to cure their sore receive;
 This only is the Balm can do them good,
 And not Saints *merits, Pardons, Dirges, wooden Rood.*

26 *Faith* to the blinde man may be well compar'd
 That feels the heat but cannot see the flame
 Of fire, which in the winter is prepar'd,
 The tyrannizing cold thereof to tame:
Faith, Hope, are like two men, one blinde, one lame,
Blinde Hope, weak Faith on shoulders doth sustain,
Faith, Hope directs her steps aright to frame,
 Both labour top of *Zions mount* to gain,
 And both by mutuall aid their wished end attain,

27 Our hearts are like unto the parched Land,
 That three years drought endur'd in *Ahabs* daies,
Faith like the cloud is little as mans hand,
 That in the end great storms and winde doth raise,
 And many showers abundantly displays;
 Lo then the Land that erst was dry and waste,
 Abundantly her fruit and grasse repays,
 So *Faith* though small at first, yet at her last (fast.
 Grows wondrous great, and pours down heav'nly shows ful

28 Faith is like to a grain of Mustard-seed,
Which of all grains at sowing time is least,
But grows so high that Birds therein may breed,
Yea Fowls of th'air therein do make their nest;
She's like an Oken plant that windes infeſt,
Which more 'tis shak'd roots faster in the ground,
So more tentations have true Faith opprest,
She stands more resolute, secure, and sound;
And as her roots hold fast, her leaves and fruit abound.

29 We are on earth like Winde-mills all, whose grist
Are works of Piety and Charity,
Our *Faith* like Sails, which if the winde be whist,
And air calm, do stand unprofitably,
But when tentations rise, she instantly
Sways all the inward powers by her commotion,
To all the works of Love and Piety,
Love to our Neighbours, to our God devotion;
But if *Faiths* Sails do fail, all fail in their true motion.

30 Faith is our spirituall Sun in Firmament,
Which Clouds may darken, not put out her light:
She is sweet Oil that giveth nutriment
Unto our Lamps, us to direct aright:
She is our strong Shield, under which we fight
Safe and secure 'gainst all the powers of Hell;
Which though our breast-plate oft by force or flight,
They pierce of *Righteousnesse*; *Faiths* sheeld doth quell
Yet all Hells fiery darts, and Satans force expell.

31 Faith *Mortar* is us living *Stones* to joyn,
In that great Building to the corner *Stone*,
The *Pins* and *Joyns* which every peece combine
Into one goodly Frame: By *Faith* alone
Members on Earth and Head in heav'n is one,
She doth espouse the *Bridegroom* to the *Bride*,
She us the earnest of his Spirit hath shown,
She sets us at the *Banquet* by his side,
Then *Love* us to embrace, her Arms doth open wide.

- 32 Faith like is to the holy Martyr *Steven*,
 Who when before the Councell he did stand,
 Look'd up and saw Gods glory great in heav'n,
 And *Iesus* standing by on his right hand;
 She's like *Tobias* Angell, at command
 For to direct us in our journey right,
 And free from danger both by Sea and Land,
 She doth endue us with such heav'nly light,
 That we to Friends and Parents may restore their sight.
- 33 Like Advocate, who not for private gain
 Pleades for all sinners to Repentance brought,
 Whom neither fear nor favour can restrain
 From pleading, till our Pardon she hath wrought:
 She never leaves till she hath us brought
 To the most glorious happy Court of *Love*,
 Into his arms, whose bloud us dearly bought,
 For *Faith* and *Hope* cease further there to move,
 Our state there is immutable without remove.
- 34 *Faith* like to *Moses* out of *Egypt* leades
 All Israelites that under bondage grone,
 Baptiseth them that in her foot-steps treads,
 As in red Sea : *Faith* cleaves a * Rock of stone, * *Heart*.
 From which gush living Waters : *Faith* alone
 The hidden Manna makes from heav'n descend,
 Which who by *Faith* eat, Bone become of Bone,
 Flesh of his Flesh : *Faith* doth before us wend
 Through this worlds wildernesse : but there she makes an end.
- 35 Yet *Faith* like *Moses* doth from Mount behold,
 And view from far the blessed promis'd Land ;
 But leaves us there unto our * *Iosuah* bold, * *Iesus*.
 T'expell the *Amorite* with mighty hand,
 And give us seisin of that blessed Land,
 Lo then, *Faith* to sure *Knowledge* is return'd,
 Then we in state unchangeable do stand,
 Not that *Faith*, *Hope* as needlesse off are turn'd,
 What *Faith* beleev'd, and *Hope* did wait for, is confirm'd.

36 Like when some friend doth promise thee to give,
 After his death, a fair Inheritance,
 Thou must *beleeve* and *hope* whilst he doth live :
 But when his change thy fortunes doth advance,
 And thou posselt art of thy lucky chance,
 Lo then thy first *belief* and *hope* decrease,
 Thou hold'st it now by good assurance :
 So when we Heav'n possesse, *Faith*, *Hope* do cease,
 It is our own for ever, not a Ferme by lease.

37 With these examples give me leave to sort
 Saints Monuments, which in worlds wildernesse,
 By *Faith* obtaining here a good report,
 Are now arriv'd at Hav'n of blessednesse :
 Millions which have and constantly professe,
 And for this *Faith*, laud, honours, life do leave,
 Accounting it their greatest happinesse
 They worthy are not only to beleeve
 In Christ, but for his sake their lives, goods, friends, to leave.

38 See *Abraham*, in whose most holy Seed
 All Nations of the earth most happy are,
 How *Faith* did arm him to perform a deed
 Against the promise God unto him sware :
 His son, his only son, not *Isaac* spare ?
 See *Jacob* with his Maker hand to hand,
 Wrestling to get a blessing, nor doth care
 To lose his limbs, so firm his Faith may stand,
 Lo, Faith brings *Josephs* bones from Nile to Holy Land.

39 *Moses* by Faith the Red Sea did divide,
 So struck the Rock that Waters gushed out,
 Cals food from Heav'n with God on Mount doth bide
 Full fourty daies : Lo, *Joshua* bold and stout
 Commands the Sun to stand still, while he fought
 Gods Battels : Lo, Kings, Judges, Prophets all,
 By Faith invincible did never doubt
 Blessings, Rain, Hail, and Food from heav'n to call,
 With fire and vengeance on Gods enemies heads to fall,

40 Lo, Christ himself when he on earth did preach,
 And mighty miracles to passe forth brought,
 What thing did he more here unto us teach
 Then Faith? by which great miracles he wrought,
 He that had Faith need not despair of ought.
 Lepers by Faith are cleans'd, issues are staid.
 Blinde see, Lame walk, the devils are cast out,
 Her Faith so great's grown that that for crums earst prayd,
 That, Be it as thou wilt, to her by Christ is said.

41 Yea, after that our Saviour did ascend,
 And had the promis'd Comforter down sent,
 His Church by Faith wrought wonders that transcend:
 Lo, *Peters* shadow heal'd ev'n as he went.
 Partlets and Napkins from *Pauls* sent,
 Expel'd ill spirits, did Blinde and Lame restore:
 Cur'd all diseases of the Patient:
 So that th' Apostles by true Faith did more,
 And greater miracles then Christ had done before.

42 I do beleeve the world could not contain
 The Books, if one all Monuments should write
 Of Saints, which Clouds of witnesses remain
 Of Faiths great power, her glory, grace, and might:
 Which though they laid their lives down in this fight;
 Their glory ever doth in Heav'n remain,
 Where Victors they triumph in the Lambs sight,
 And for their losse of life and mortall pain,
 True immortality and endlesse pleasure gain.

43 And though in these last times and frozen daies,
 Her force and vertue seem much to decline;
 Yet he that feels the comfortable rays
 Of her Sun-beams upon his heart to shine,
 Infallibly perceives some power divine
 In him, that world of wonder hath effected,
 Which is both God and Man in one to joyn:
 For this they know and feel that are elected,
 But Satan blindes the eyes of those that are rejected.

- 44 Oh ! what great wonders worketh *Faith* within,
 When first she raiseth by regeneration,
 And quickneth souls that lay long dead in sin,
 Unto the *life of grace Sanctification* ;
 This *second* far exceeds our *first* Creation,
 To passe from darknesse to the glorious light,
 And liberty of Heirs of true salvation,
 When loos'd from Satans bands we walk aright,
 And with this shield of *Faith* 'gainst all our enemies fight.
- 45 My joints do tremble, and mine heart doth quake,
 When I *Faiths* wondrous works begin to write ;
 She from the sleep of sin doth me awake,
 Into sweet liberty and glorious light :
 My Members that in sin did earst delight,
 And worldly lusts she maketh to obey,
 Defacing in me th'old Mans Image quite.
 Sins fogs and mists of error drives away,
 And turns my night of grief to joyfull Sun-shine day.
- 46 Like *Enoch* now me thinks with God I walk,
 And have with Angels happy conversation,
 Like *Abram* I with God do friendly talk,
 And wrestle by divinest Meditation :
 Lo, wrapt to the third heav'n by contemplation,
 I there such joy and glory bright behold,
 As *Peter* did at's Lords Transfiguration,
 Such glory bright and joy cannot be told,
 Faith this to true Beleivers only doth unfold,
- 47 And now with *James, John, Peter*, I could say,
 Upon the Mount, 'Tis good Lord to be here :
 And wish our Mansions there may last for aye,
 Where such delight and happinesse appear,
 Where I like *Steve'n* behold most plain and clear
 Heav'n open, and Christ sit at Gods right hand ;
 The glorious Bridegroom longing for his Dear,
 Hierusalem the glory of the Land,
 The head, whose members are in number like the Sand.

3 But ah, we all, like *Balaam* fond, desire
 To Righteous later end for to attain,
 But never here to live like them enquire;
 But seek for *Balaaks* honours, gifts, and gain:
 But they that will with Christ in glory reign,
 Must look with him on earth to bear his Crosse.
 The Coward never honour doth obtain,
 Who from his Captain runs for life or losse,
 All in comparison of Christ is dung and drosse.

9 Yet I alas do oft like *Felix* fare,
 Tremble to hear of justice and damnation,
 Or think *Paul* mad: And if it doth prepare
 Mine heart fit for good tidings of salvation,
 I am withdrawn by Worlds negotiation,
 To put it off unto another day,
 I oft like like *Peter* make great protestation
 To die for Christ, but come I to the fray,
 I deeply him forswear, or else I run away.

50 Yea oft when I some inward flashings feel,
 As if *Faith* now were to some measure grown,
 I straight wax cold, faint, totter, stagger, reel,
 As if Faiths seeds were scarcely in me sown;
 Or I true inward comfort ne're had known,
 Nor tasted spirituall Grace: yet I beleeve,
 Lord help my unbelief! Thy power's shown
 Most in my weaknesse: Lord then me releeve,
 And from Sins baits and Satans malice me reprieve.

51 Nor would I only covet to obtain
 The faithfals glory, and her Garland wear,
 But if need be, would bear my share in pain,
 Not that I able think my self to bear
 Those grievous torments as thy Martyrs were;
 But let me measure like of *Faith* receive,
 My body cut, broil, scald, hang, saw, starve, fear,
 'Tis Gods great grace we in him may beleeve,
 But greater for Christs sake unto his Crosse to cleave.

52 Why then should I wish Honour, Wealth, Promotion?
 Which in this world are transitory, vain,
 And in mine heart no room leave for devotion,
 Or godlinesse, which is the greatest gain?
 He that to all things needfull would attain,
 Must seek Gods Kingdom first and Righteousnesse,
 Lo then all other things do come amain,
 But ah! it is my fault, I must confesse,
 To look on present shews, and not on good successe.

53 My praier therefore Gracious Lord shall be,
Encrease my Faith: And as thou only wise
Faiths fairest Lineaments hast made me see,
 For which I praise thee: Open so mine eyes,
 That seeing I her worth may truly prise,
 And for her sake most willing be to loose
 My life, and all this wicked world despise;
 And rather bondage here with *Faith* to choose,
 Then live in *Egypt's* Court with vain deceitfull shows.

MEDI-



MEDITAT. V.

Of Hope.

- I **R**epentance, Faith, and Hope be graces three,
Which no where but in *Israel* are known :
Of other *Vertues* some resemblance we
Do finde among the Heathen: which are shewn
To them by Natures light, and first were sown
Most pure, till they corrupted were with sin,
But now they most unlike themselves are grown,
For till *Faith*, *Hope*, them to restore begin,
They glorious seem without, but foul and vile within.
- 2 For though of *Knowledge*, *Love*, *Truth*, *Patience*,
Right, *Mercy*, *Fortitude*, *Humility*,
Prudence, *Zeal*, *Temp'rance*, *Bounty*, *Obedience*,
There do in them remain some memory ;
Yet wanting *Faith* and *Hope*, like either eye,
Their blinded souls for to direct aright,
In all their actions they do move awry,
For *Faith* and *Hope* like Sun and Moons clear light,
Direct repenting Souls which wander else in night.
- 3 And though by reading in Dame Natures book
The Heav'n and Earth's most wonderfull creation,
They upwards to their Maker oft did look,
And saw his Power and Wisedomes Declaration,
And their own wretchednesse : Humiliation
For sin, in them no true Repentance wrought :
For missing these chief *Agents* of salvation,
The work could not be to perfection brought ;
For without *Faith* and *Hope*, *Repentance* profits nought.

- 4 Thou that the Finisher and Authour art
Of ev'ry good and perfect Gift and Grace,
Who look'st not on the work, but on the heart,
Where ev'ry Vertue holds her seat and place,
Who lately hast me guided in the trace
Of *Faith* the *Mother*; now direct aright
My Muse, to follow on the *Vertues chase*,
And first of *Hope Faiths* daughter next in fight:
And make my *Hope* stand stedfast whilst of *Hope* I write.
- 5 *Hope* is of things to come an expectation,
Which God hath promis'd, and *Faith* doth beleeve,
For when th'Elect of their Justification
By *Faith* stand sure, Then *Hope* doth them releve
With *Patience*, to expect till God doth give
All the good things which he hath promised,
So that no crosse affliction can them grieve,
For by this *Hope* they stand assured,
The day will come their *Hope* shall be accomplished.
- 6 Some *Faith* *Hopes Mother*, some her *Sister* call,
Howsoe're, betwixt them is so near relation,
That if one fail, the other needs must fall;
Faith brings forth *Hope*, the Anchor of salvation,
But *Faith* is nourished by expectation,
A thankfull *Daughter* to a blessed *Dame*,
Who nourisheth her *Mother* in this fashion,
And oft when *Faith* grows cold, blinde, faint, and lame;
Hopes breasts, *Assurance*, *Patience*, her restore again.
- 7 A blessed pair, like *Naomi* and *Ruth*,
Faith doth direct, and *Hope* goes forth to glean,
Faith searcheth first, beleeves, and findes the *Truth*,
Then *Hope* at *Boaz* feet expects the mean:
And though at first a small reward she gain,
Yet being content Gods leisure for to stay,
She in the end doth to her *Hope* attain,
Ruth unto *Boaz* married is that day,
And now may *Naomi* in her lap *Obed* lay.

8 *Hope* is so like *Faith* and so near of *Kin*,
 As hardly we discern a difference ;
Faith is the ground whereon *Hope* doth begin ;
 Both have alike *assurance*, *Patience* ;
 From the same *Spirit* both have influence,
 Both saving *Graces* purge and purifie
 The heart and season with obedience :
 Both last alike : By both we our selves deny ;
 Both make our conscience sound : By both for Christ we die.

9 But *Faith* is first, for lo, she is *Hopes* ground,
Hope only future sees, but *Faith* things past :
Faith seals our evidence and makes it sound,
Hope waits till she possession take at last :
Hope is the *Helmet* that on th' Head is plac't,
 But *Faith* the *Shield* doth all the body hide,
 And though our *Faith* oft faint, our *Hope* stands fast,
 From off the *Shield* ful many a blow may slide
 On *Helmet* : but there farther entrance is deni'de.

10 Their difference I have shown, next *Hopes* descent
 I tell : As of the *Words* immortall seed
 The *Spirit* begets *Faith*, to give firm assent
 Unto Gods Promises : Ev'n so indeed,
 That *Spirit* by those *Promises* doth breed
 A lively *Hope* : whose end is our salvation,
 And that we shall have all things which we need ;
 In the mean time we have our conversation
 By *Faith* and *Hope* with Christ in heav'nly habitation.

11 Similitudes make plain and illustrate
 Things that are else *mysterious*, *dark*, *obscure* :
 As when th'immortall Workman did create
 At first, Man without help, alone and pure,
 He made him then a deep sleep to endure
 And took stufte from him ere he did awake,
 Of which he made for him a help most sure.
 So the same *Spirit* that *Faith* at first did make,
 To make now *Hope*, *Faiths* help, from *Faith* doth matter take.

12 As *Body, Spirit, Faith, Lord, Baptism's* one,
 So but one true and living *Hope* we finde:
 But as her *Objects* infinite become,
 We may distinguish her in different kinde.
 If heav'nly *Objects* be to her assign'd,
 She like the *Object*, is *Celestiall*,
 If she on worldly *Object*, set her minde,
 As doth the *Object* she doth rise or fall,
 Lo then, the *Object* of our *Hope* is all in all.

13 We *hope* for that for us in Heav'n's up laid,
 We *hope* to see Christs glorious Exaltation,
 We *hope* for all things that Christ for us praid,
 We *hope* in Gospel that brings us salvation,
 We *hope* of all in Christ a restauration:
 We *hope* Souls, Bodies, shall immortall live:
 We *hope* to reap what's sown in expectation,
 The faithfull Pastor *hopes* his Flock shall thrive,
Faith Author is of *Hope*, but *Hope* keeps *Faith* alive.

14 When *Faith* believes, *Hope* *hopes* 'gainst Sense and Reason,
 Gods Promise is her foundest Argument,
 His leisure to attend, is her best season,
 Though *Faith* beleieve 'bove *Hope* she is content
 To *hope*; her hold is firm and permanent
 She never faints but holds out to the end,
 She to encrease and grow is diligent,
 She's pure and clean: No shame doth her attend;
 By Patience and Experience she doth daily mend.

15 *Faith's* like *Elias* that by God was sent
Elisha to annoint him to succeed:
Hope like *Elisha*, waits most diligent,
 And leaves her not, till fiery Charets leade
Faith up to Heav'n: Then *Hope* staies in her stead;
 Lo then, *Faith's* Spirit on *Hope* is doubled found,
 And though by *Faith* our Souls on heav'n now feed,
Hope still sustains our Bodies on the ground,
 And waits till all that *Faith* beleeves she true have found.

16 Yea after that our bodies turn to dust,
 It seems that *Hope* still with our souls remain :
 What else doth mean the * crying of the Just,
 Which for *Gods Word* lie under th' Altar slain,
 How long wilt thou (Lord) to avenge refrain
 Our bloud, on those, that on the earth it spilled ?
 To whom this answer is return'd again,
 They should rest, till the number was fulfilled
 Of those which for the *Word*, as they were, should be killed.

17 *Hope's* subject is each heart, that Christ hath known,
 And where in glory he vouchsafes to dwell,
 She best by Objects is conceiv'd and shown,
 For as they do transcend, Hope doth excell :
 All Gods good Promises which one can tell,
 Her Objects are, which if one right would reade,
 He must begin with that when *Adam* fell,
 Gods Promise to the Woman, that her seed, (head.
 Though Serpent bruis'd his heel, should break the Serpents

18 Like this the promise was to *Abraham*,
 All Nations should be blessed in his seed :
 And him that King of *Israel* became
 God promis'd one should ne're want of his breed
 To sway great *Juda's* Scepter in his stead,
 Till *Shilo* came, who was his Lord and Son :
 Son, as his flesh did from his Loins proceed,
 Lord, as the God-head in the flesh did won,
 Thus he was *David's* Christ, Son, Lord, and yet but one.

19 Lo, God perform'd all his good Promises
 In Christ his sufferings, birth, and exaltation,
 All tending to bring wretched man to blisse ;
 But now behold new tidings of salvation,
 The *Gospel* shews, our reconciliation
 Is finished, as after shall be shown,
 When all in Heav'n and Earth have restauration :
 What we beleeve and hope shall then be known,
Hope then shall reap in joy what she in tears hath sown.

20 For as the promises that God had sware,
In Christs first coming were accomplished :
Ev'n so all those that in the Gospel are,
In's second coming shall be finished :

And since that Good to *Adam* promised,
Was full four thousand years ere consummation ;
Why then should *Hope* that's thus experienced,
Faint in lesse then two thousands expectation ?
Nearer then when we first *beleev'd* is our salvation.

21 Oh, had I here *Hopes* wondrous memory,
Then should I able be soon to make known,
All's Promises which God cannot deny,
Ev'ry of which *Hope* doth account her own.
Behold, in brief, them all unto thee shown,
All *Faith* beleeves, (And what doth he distrust ?
In whom this little seed of *Faith* is sown)
All these, I say, *Hope* doth together thrust,
And in them puts assured confidence and trust.

22 Therefore these *Vertues* alwaies her attend,
Assurance, *Confidence*, and *Patience*,
With *Perseverance* alwaies to the end,
And of Gods faithfulnessse *Experience* ;
These, and the like, are her most sure defence
'Gainst troubles, scoffs, her weaknesse, long delay
Of many Promises, which made long since
Are not accomplished unto this dcy ;
And when she's like to faint, these her refresh alway.

23 They that would make faithlesse uncertainty,
So necessary to attend *Hopes* train,
And on conject'rall probability
Lay *Hopes* foundation : They demonstrate plain,
True *Faith* and *Hope* did ne're in them remain :
And though like *Faith* *Hope* sometimes waver may,
(As who can to a perfectnesse attain ?)
Yet *Hope* encreasing Doubting doth decay,
Uncertainty and *Hope* together cannot stay.

- 24 No more then in the Water cold and heat,
 For as the heat all coldnesse doth expell,
 So *Hope* all doubting out of us doth bear.
 I grant, that as in luke-warm Water dwell
 Both heat and cold, so in the hollow Cell
 Of unsound, luke-warm *Libertines* false minde
Uncertainty and wav'ring *Hope* do dwell :
 But this no true and stedfast *Hope* we finde,
 Else true and feign'd *Hope* should not differ in their kinde.
- 25 Though *Hope* hath many an open Enemy,
 None wrong her more then her familiar Friends,
 As *Merits*, *Doubtings*, false *Security*
 In civill honest dealing ; who depends
 On these quick-sands, more danger him attends
 Then if he split on *Rock* of fierce *despair*,
 Or to distrust Gods promises intends,
 Because so long a finishing they are :
Civil defection hazards more then open *War*.
- 26 Oh ! who can point out all the subtilties
 Satan doth use this *Lady* to depose ;
 How he all worldly Objects doth devise,
 That she may in them confidence repose ;
 And thereby may her heav'nly Object lose ?
 Who are more miserable, Satan saies,
 Then those on things to come their *Hopes* repose ?
 And who live longer and more joyfull daies,
 Then they whose *Hope* on wealth and *Princes* favours staies ?
- 27 As Jews two Theeves did hang on either hand,
 Whenas they crucifi'd the *Lord of Life*,
 So two extremes on either side *Hope* stands,
 And both of them have each with other strife :
 On left hand stands *Despair* with bloudy knife,
 On right *Presumption* bold doth over-ween.
Hope oftentimes may save *Despairers* life :
Presumption rails, and thinketh in her spleen,
 If *Hope* could others save, she would be livelier seen.

28 *Hope* is like *Jacob* that went out but poor,
 Yet free from danger unto *Arams* Land;
 But when he doth return with Wives and store,
Laban pursues behinde; *Esau* with band
 Of full four hundred doth before him stand:
 But Angels as Companions him attend,
 And ev'n with God he wrestles hand to hand,
 Who doth from churlish *Laban* him defend,
 Nor suffers cruell *Esau* *Jacob* to offend.

29 So when our *Hope*, alas, is faint and poor,
 It forward walks most free from all tentation:
 But when it gets some strength, *Despair* before,
 Behinde, *Presumption* seeks our supplantation,
 Lo then Gods promises of our salvation,
 Like *Angels* are to comfort us at hand,
 We wrestle with the Spirit by supplication,
 Whereby we are inabled to withstand
Despair, *Presumption* proud, and all the devils band.

20 Men in this world are like to Ships at Sea,
 Which storms have beaten and the waves have tost,
 That when they come to harbour in the Lea,
 Cast *Anchor* out: where if they finde the coast
 Consist of * quick-sands, all their labour's lost; * *Mens*
 Lo, then *Hopes* *Anchor* there can get no hold, *merits.*
 So they with storms and waves again are tost:
 But if they finde firm Land, then they grow bold, (hold.
 No winde, storms, waves, can beat them from their *Anchor*-

31 *Faith* as the Sun, and *Hope* is as the Moon,
 In Heav'n both glorious Lamps this World to light,
 So in mans soul *Faith*, *Hope*, like two lights shone,
 Their little world towards blisse to guide aright.
 As Moon doth borrow from Suns glorious light,
 So *Hope* from *Faith*: And as when Sun to shine
 On *Moon* forbears, she's scarce discern'd by sight;
 So when *Hope* wants *Faiths* glorious light divine,
 She wanes like *Moon*, and all her beauty doth decline.

32 *Hope* signifies a constant expectation

Of some good thing to come, from such a one
Of whose Love, Pow'r, and Truth a firm perswasion
We have, that all we wait for shall be done :

Lo, first *hope* only is of things to come,
It is no *hope* to *hope* for things we see :
Next in her self *hope* confidence hath none,
Last, all our *hope* and refuge is to flee
Unto Gods grace, pow'r, wisdom, truth, which certain be.

33 Here in examples may my Muse transcend :

For whatsoever things are writ of old,
Are for our learning and instruction pen'd,
That we through *Patience* comfort may behold
In Scriptures : And have *hope* for to lay hold
On all Gods Promises and Dealing kinde,
By him to our Forefathers shew'd of old,
And those which to our own times are assign'd,
Last of all, those which we within our selves do finde.

34 These three may breed in us *experience*,

Experience hope, *Hope* maketh not asham'd;
Lo first th' examples all have reference
To *hope*, which I in *Faiths* Discourse have nam'd,
Kings Prophets, Judges, Martyrs all inflam'd
With *Love*, in *hope* and *Faith* most firm do stand ;
Without the one, the other may be blam'd,
Both able are Hels malice to withstand,
For if one faints the other lends her helping hand.

35 These presidents of Gods grace, *Faith*, *Truth*, *Love*,

Pow'r, *Wisdom*, *Prudence*, and *dealing kinde*
With those that trust in him, us well may move
Unto a stedfast *hope* ; which if we finde
Within the secret Closet of our minde,
It is the earnest that to us doth prove,
Here all things needfull shall be us assign'd,
And we shall have *hopes end*, ev'n Heav'n above,
Where *Faith* and *Hope* shall leave us in the arms of *Love*.

36 But *Faith* and *Hope* implicit, generall,
 Brings us not to this blessed Habitation :
 It must be *inward, lively, spirituall,*
 With true particular right application
 Of all Christs merits wrought for our salvation :
 Else with untemper'd mortar stones we lay,
 And build upon unsound and weak foundation ;
 Fie on the *Clerks* that so abuse the *Lay*,
 (They understand not what they *hope, believe, or pray.*)

37 Which thus would seal up all in ignorance,
 That they might seal their *Pardons* unto all ;
 Thus they their state do mightily advance,
 By binding or by loosing them that fall :
Mortall offences and sins veniall,
 Differ not in their *nature* but *their pay* :
 As *sins* abound their *Markets* rise and fall,
 So wide to Heav'n they open now the way,
 That lo, the richest men with most ease enter may.

38 The rellish and true taste of *Faith* and *Hope*,
 They turn to *ignorance* and *superstition* :
Gods Written Word to *Decretals* of Pope
 Must now give place and to his vain tradition.
 Their *inward Hope* is honour, wealth, ambition,
 And how they may all earthly Kingdoms sway,
 Emp'rours and Kings to them must yeeld submission,
 Else they their Subjects licence them to slay,
 Thus *Peters Keys* like Swords, cut all out of their way.

39 How do these foul flagitious crying sins
 Transport my Muse from holy Meditation,
 Which erst in *Hope* above the *Seraphims*,
 Took sweet delight in heav'nly Contemplation !
 (Hath she too long staid in this deviation ?)
 To end with *hope* she now returns again,
 To heav'nly *hope*, and glorious *expectation*,
 Which firm and stedfast ever shall remain,
 Till her in Loves high Court her Saviour entertain.

40 Oh thou that art of *Faith* and *hope* the Spring,
I blesse thy Name for this sweet Meditation,
This light of *hope* which thou to me dost bring,
Oh let true *Faith* direct my Supplication
Unto my *hope* this holy Habitation,
That Port of blisse purchas'd by thine own blood,
Spent on the Crosse to finish our salvation :
This is my *hope*, this is my heav'nly Food,
O this fair *hope* to rest, I hold my chiefeft good.



THE BRIDES ORNAMENTS.

The Second Book.

MEDITAT. I.

Of Justice and Righteousnesse.



Hen first Gods moving Spirit forth had brought
Beasts, Fowl, Fish, creeping things after their
kinde :

Lo, then He Man in his own Image wrought,
And him a Ruler over all assign'd,

Writing within the Tablet of his Minde
His Law which should eternally endure,
And all the Creatures in Obedience binde
To Man their King, and knit his heart as sure
To King of Kings. This Law was naturall and pure.

2 Here first the right of Sovereignty began,
All subject to the Monarchy of one,
For every Creature subject is to Man,
While he is subject unto God alone.

This Monarch now is seated in his Throne,
And the whole world doth with his Scepter sway :
Here's the first president that e're was known
Of government. From hence lo, Princes may
Learn rightly how to rule, and Subjects to obey.

3 Thus Man of this *great World* the *little King*,
To shew his *Soveraignty* gave all a Name,
And they their Lord as Subjects rev'rencing,
True Vassals to this little King became :

Yet Man in honour could not hold the same,
But did become rude, disobedient :
Breaking that *Law*, he merits hell, death, shame :
When he offends that hath the Regiment,
His double sin deserves a double punishment.

4 Besides th'eternall *Law* which in the heart
Of *Adam* God had wrote with his own Hand,
He did one precept unto him impart,
Indifferent, till against the Lords command,
Of all the Trees that in the Garden stand,
From one, on pain of death he must refrain.
Laws made we may not question or withstand :
Who breaks them, bears the forfeit of the pain ;
When *Rulers* cease to punish *Vice*, they *sin* maintain.

5 Thou that the hearts of all Men dost dispose,
Of Kings to rule, and Subjects to obey,
From whom all Power proceeds to binde and lose,
Who humble men in judgement guidest aye ;
Thou *Judge* of all the world, direct, I pray,
Thy humble Servant to discern aright
Of *Justice*, that I her delineate may
In her true shape unto the Peoples sight,
That teaching I may learn and practise to do right.

6 She is a *constant* and *perpetuall Will*,
That gives to every Man what is his right ;
First free from *Passion*, she continues still
Constant in her disposing things aright.
In *action* next she taketh most delight,
And not alone in idle *speculation*,
There's no respect of persons in her sight,
The same to all without vain alteration,
For *Law's* the *Rule* and *Square* of her administration.

- 7 *Justice the Virtue, Law's the Rule and Square,*
Whereby we truly *Justice* exercise :
Wherefore if in the *abstract* you declare
Laws Nature, she's perpetuall, constant, wise,
And so doth with her Authour sympathize,
But if you view her in the *concrete* would,
She varies as the Subject her employs,
Then blame not *Laws* when wrong we do behold,
It comes from Man that's made of corruptible mold.
- 8 As when *pure Wine* in putrid Vessell put,
Becomes *unwholsome, rank, unsavoury,*
The fault's not in the *Wine*, but in the *Butt*,
Which doth the sweetnesse of the *Wine* destroy :
Ev'n so it fares with *Law* and *Equity*,
In their *own nature* they are perfect, pure,
But if in *Subjects of Iniquity*
They are contain'd, they cannot so endure,
But like the *Subject* they become corrupt, impure.
- 9 Three kinds of *Laws* from God I do observe ;
Morall, Judicall, Ceremoniall,
Which three the *Jews* did constantly preserve,
As bound in conscience to obey them all.
The *Ceremoniall* and *Judicall*,
Cease, but remain paterns for imitation :
The *Morall* is the same perpetuall,
That most *pure Law* which from Mans first creation,
Continues still to us without least alteration.
- 10 And though the *Rule of Right*, now doth not tie
To the *Judicall Laws* strict observation,
Yet it doth binde us to the *equity*
Thereof (as fittest for our imitation :)
Though *Blasphemy, Theft, Murder, Fornication,*
Have not amongst us now the punishment
Which *Jews* inflicted by Gods ordination ;
Yet 'tis a Rule in all good government,
The pain unto the sin must be equivalent.

11 As Laws, Right to maintain, and wrong redresse,
Should be conform'd to the *Judiciall*,
So rules of order and of comelineſſe,
Ought imitate *Laws Ceremoniall* :

The *Morall Law* (by ſome cal'd *Naturall*)
Is Gods *eternall Law*, by which above
He things in Heav'n and Earth diſpoſeth all.
Theſe God ingrav'd in Stone the Jews to prove,
But in our hearts they all now written are by *love*.

12 Miſtake me not that I maintain hereby
Groſſe Judaïſm, or *out-worn rudiment*,
Which Chriſts laſt Sacrifice did typifie,
(Such *Ceremonies* long ago are ſpent)

But thoſe whereby we ſhould our ſelves preſent
In publique Preaching, Sacraments, Devotions,
It well becomes us all with one conſent,
To imitate without ſtrife or commotions,
'Tis ſin to diſobey *Laws* in indifferent motions.

13 I know full well there is a Law beſide
This *Morall Law*, which ſome call *Naturall*,
Which under God by Nature is impli'd
To rule Heav'ns Spheres and Motions, which they call
The *Law of Nature* ; By which riſe and fall
Sun, Moon, and Stars, in Motion neceſſary,
But from the *Law of Reason*, whereby all
That *Reason* have are *Agents voluntary*,
By ſome cal'd *Reasons Law*, my Muſe now will not vary.

14 From hence as from a *Nurſery*, do come
All *Laws*, which by good *Chriſtian Polity*
And lawfull Power to us as bonds become,
To keep us in the bands of *Charity*,
And us preſerve from wrong and injury,
And not by others loſſe to raiſe our gain,
But leade our lives in *Truth* and *Honeſty*,
As not enough from evil to reſtrain,
Except we good perform, and others right maintain.

15 (Ev'n as we see things wanting life and sense,
(But *Agents naturall*) strive to maintain
The preservation of the common *Ens*,
And 'gainst their naturall course themselves constrain,
Ev'n Motions against Nature do darraign,
As heavy stones will up from *Center* fly,
Rather then all a *Vacuum* entertain,
So reasonable men should rather die,
Then suffer any harm to *Univerſity*.)

16 And hence comes *Laws of Nations*, which maintain
Leagues betwixt *Princes*, *Freedom*, *Servitude*,
Next *civil Law*, whose equity did gain
Command of all *Romes* Empires amplitude:
The *Canon Law*, whose wisdom did conclude
All other Laws, till *Pride* and *Superſtition*
Amongst those *sacred Sanctions* did intrude,
So *Antichriſtianizing* by ambition,
That *holy Writ* muſt now give place to vain *Tradition*.

17 Thus *Statutes* of each *Countrey*, *City*, *Land*,
Which they themſelves do call *Municipall*,
All Laws which now in force with us do ſtand,
The *Common*, *Civil*, *Eccleſiaſticall*,
All theſe do come from the *pure naturall*,
And tend true *Right* and *Justice* to maintain,
Reſpecting Gods true worſhip firſt of all
Next *Magiſtrates*, *peace publike*, *common gain*,
And laſt that each man may in *peace* his own retain.

18 But as from *Fountain* ſeated on a Hill,
Pure *ſilver ſtreams* in ſundry Channels flow,
Firſt clear like Spring from which their waters rill,
But paſſing farther thick and miry grow,
(Defiled by their Channels ſoil below)
Ev'n ſo, all *Laws* which from th'Eternall come,
Firſt like the *patera* are, as pure as ſnow,
But do in time corrupt and baſe become,
By Mans corrupted heart, through which *Laws ſtreams* doe

(run.

19 Out of *bad causes good effects* to draw,
 Peculiar is to *Providence Divine*,
 From whence it comes that many a wholesome *Law*
 From *evil manners* seems to draw her *Line*;
 But they no causes are; For *Power Divine*
 Is the first Cause of *Justice* and of *Right*,
 Ev'n as the *Sun* which giveth pow'r to shine
 To all the *glorious Lamps* we see by night,
 Though *darkness* seem the cause of their pure twinkling light.

20 Yet as the *Sun* the *Fountain* of all *Light*,
 Doth of his *beams* to all those *Planets* send,
 Which in the absence of the *Sun* by night
 Direct all Travellers unto their end;
 So *Righteous God* such *Righteousnesse* doth lend
 To *Kings* and *Rulers* all that judge below,
 That they may *Right* and *Justice* true extend,
 And in Gods stead both *Light* and *Guidance* show
 To Men, which else to all *obliquity* would grow.

21 At first when *Kings* and *Princes* gan to sway,
 And that no *Laws* as yet were on record,
 All did their *Princes* will and minde obey,
 And the whole *Law* came from the *Princes* word:
 Law therefore *Kings* this Title doth afford,
 And stiles them *living Laws* by *grace Divine*,
 Sent unto Men to be their *Liege* and *Lord*,
 With power to make new *Laws* and old define,
 The *Head* which *Members* all in *politique body* joyn.

22 Thus God first gives *Kings* power *Laws* to ordain,
 Which *Kings* unto their *Judges* delegate;
 By their *Laws*, *Right* and *Justice* to maintain:
 All Power from God doth first begin her date,
 And therefore all ought him to imitate,
 And thereby to do write, and wrong redresse;
 Not only to encrease their own estate,
 And live in *Plenty*, *Pride*, and wantonnesse,
 For so we make God cause of our *unrighteousnesse*.

23 So we abuse the Power God doth give,
 To Pleasures, Pride, Unrighteousnesse, and Wrong,
 As if we only to our selves did live,
 When Judgement only doth to God belong,
 Who ev'n the Kings and Judges sits among,
 To do the Orphan and the Widdow right,
 To break delays that Clients suits prolong,
 Nor suffering Right to be born down by Might,
 But truly first discern and then proceed aright.

24 These true effects of righteous Causes are
 Like God, first cause of Justice, to proceed,
 Who pulleth down the Mighty from his chair,
 And sets the Meek and Humble in his stead:
 Lo, Justice hath a Sword to make sin bleed,
 As well as Scepter for to rule in Peace;
 Besides our sowing we must also weed,
 If we expect a plentiful encrease,
 So long as Vice grows strong, the Sword must never cease.

25 * Six several Serjeants wait on Justice Throne,
 Which she in severall duties doth employ;
 By first, she doth command things to be done:
 By second, punisheth what's done awry:
 The third forbids; the fourth gives leave to try:
 The fifth exhorts; last doth the right advise:
 All these respect have to lifes honesty,
 And that no hurt 'gainst others we devise,
 Lastly, things that are due to every man to size.

* Omne jus
 aut precipit,
 punit, vetat,
 permittit,
 consulit, aut
 hortatur,

26 As many as are Enemies to Peace,
 Publique or private are her Enemies:
 For whereas Discord, Wars, and Strife encrease,
 There follow Wrong, Revenge, and Injuries;
 And though some over-vainly do advise
 Brave Spirits to bloody wars to purchase Fame,
 Yet who so undertakes such enterprife,
 Unlesse it be for Peace in Justice name,
 By shedding guiltlesse blood deserves eternall blame.

27 Therefore the *Pirate* justly did retort
 Reproach of Thief to * *Grecian Monarch's* shame, * *Alexander.*
 Who the whole world sought to subdue by tort,
 To purchase proud vain-glory to his name,
 Assuring him he was as much too blame
 To rob by *Land*, as he on *Sea* to pill,
 The *Monarch* wronged all for *idle Fame* :
 The *Pirate* for his *gain* did rob and kill ;
 Each 'gainst the rule of *Right* by force maintain'd his will.

28 Some great Ones glory like to Pikes in Pond,
 All other under Fishes to devour,
 That they alone inherit may the Lond,
 And all the world subdue unto their power,
 As never thinking of their latest hower.
 When as they came they must return again,
 Why should the *Highest* on the *Lowest* lower ?
 The *greatest Prince* the *meanest Slave* disdain ?
 Both born alike, breath, die, and in their grave remain.

29 Besides, Vice oft in Vertues shape appears :
 Injustice under Mercies name doth go :
 Therefore must Judges not be mov'd with tears
 Of sinners in calamity and wo :
 Rulers in Discipline may Mercy show,
 And Meeknesse, so they leave not loosely light
 The rains unto Offenders, ill to do ;
 Whom Fear, not Love, from doing hurt doth fright.
 For hope of pardon doth lewd mindes to sinne invite.

30 Therefore let Judges Grace and Pity show,
 In pardoning their private injuries :
 But for offences publique let them know,
 They there ev'n Gods own Judgement exercise.
 The ancient Romans wisely did devise
 To punish facill Judges with that pain,
 Which Law against Offenders did devise,
 Thus wisely foolish pity to restrain,
 For that severe uprightnesse Peace did best maintain.

1 As in each Market Town and common *Markt*,
 There is of *Weights* and *Measures* but one size,
 And *Standard*, which true *right* to all doth part,
 And *Weight* and *Measure* justly doth comprise;
 Ev'n so in this *Worlds Market* men devise
 One *Law* to meate out ev'ry Man his due,
 And by that *Law* the *Judges* ought assise
 All their *Decrees* and *Judgements* just and trew,
 And not in stead of *Laws* to broach *Opinions* new.

32 But as in *Man* we *soul* and *body* finde,
 So *Laws* consist of *Letter* and true *Sense*;
 And as the *body* place gives to the *minde*,
 So the *Laws* *Letter* with *Obedience*,
 To the true *Sense* and *Soul* of *Law* consents.
 Who *Letter* of the *Law* seek to maintain,
 And leave her *minde* and *meanings* excellence,
 Are like them that their *bodies* good to gain,
 Both *Soul* and *Body* hazard to eternall pain.

33 Some *Painters* *Justice* without *eyes* describe,
 That she might *know* no man in doing *right*;
 Some without *hands*, that she may take no *Bribe*;
 Some without *pockets*, that may *gifts* invite:
 For *gifts* of wisest men do blinde the sight,
 And words ev'n of the *Righteous* do pervert,
 Making them wrest the *Law*, and take delight
 In *base* rewards, which do corrupt the Heart,
 Which being once amisse doth all the rest divert.

34 But vain it is to think by likeliness
 Of earthly things to type out things Divine,
 Since none her heav'nly Nature can expresse,
 But who the God-head can aright define.
 O let the Sun of Righteousnesse then shine
 Upon my blinded heart with brightest rayes,
 Which may direct me by her *righteous Line*,
 To levell out and square aright my waies,
 By Righteousnesse divine and her pure shining Rays.

35 Yet *Righteousnesse* no cause is, but the way,
Whereby we to our *Heav'nly City* come :
He that doth misse this path doth walk astray,
And head-long with *iniquity* doth run.

As in some narrow passage to a Town,
He that will thither passe, one way must tread,
Which if he misse, he wanders up and down,
No path but one the right way him can leade :
Yet we the path no cause of coming thither reade.

36 This way's like *Jacobs Ladder*, which did reach
Ev'n up to Heav'n, yet stood upon the ground ;
From top whereof Christ out his Arm doth stretch,
To help up all that in good works abound.

A streight long way and many steps are found,
Before we scale the top of *Righteousnesse*,
Gods gracious Spirit doth this way propound,
And guides our feet to move aright to blesse,
But only Christ above doth us thereof possesse.

37 In this way *Enoch's* said to walk with God,
And Men began then holy invocation :
Next *Noah* in his Makers grace abode,
A just and perfect Man in's generation.

Thus *Job*, *Lot*, *Abram*, have their commendation
For *Justice*, *Judgement*, *Faith* and *Righteousnesse*,
Walking with Men in upright conversation,
And towards God in *Truth* and *Holinesse*,
Thus shewing by her fruits the *Faith* which they professe.

38 Thus Patriarchs, Prophet, Judges, Priests, and Kings,
That did beleewe Gods future promises,
First fear'd and honour'd him above all things,
Next walk'd on earth in *Truth* and *Righteousnesse*,

Labouring in Life and Doctrine to expresse
Their firm belief of Christ that was to come,
Who since is manifested in the Flesh,
And doth the end of *Righteousnesse* become,
Which cannot be obtain'd unlesse on earth begun.

39 Lo, *Moses* had an eye to this reward,
 When he left *Egypt's pleasures, wealth, promotion*;
 The three chief baits which Worldlings most regard,
 Three greatest Enemies to true Devotion:
Joseph for this despis'd his Mistress motion,
 And rather chose that stocks his limbs should lame;
 Then he would taste of *Lusts unrighteous potion*;
 Lo, *Christ* a wretch for *Righteousnesse* became,
 And for the *Just's reward* endur'd the *Crosses shame*.

40 Were mortall eyes but able to behold,
 The glorious splendour, and the light Divine,
 The Crowns, Joys, Honours, Pleasures manifold
 Prepar'd for them that live by *righteous Line*,
 And how the *Righteous* like the Sun shall shine
 With Son and Father in eternall blesse,
 We would not at *Crosse shame* reproach, repine,
 Which though they seem some burthen to the flesh,
 More free our souls hereby converse in Holinesse.

41 Oh make me see the profit, use, and end
 Of *Righteousnesse*, and the necessity
 I of her breast-plate have, me to defend
 Against the fury of mine enemy:
 And grant, my *conscience good* may testifie
 The arms whereby I may stand fast and sure,
 And not those feign'd ones of *Hypocrisie*,
 Which never can hold out me to secure,
 Or any of the fiery darts of Hell endure.

42 Then as a Lion shall I be most bold,
 My *righteous way* shall shine ev'n as the light,
 The eyes then of the Lord shall me behold
 And he will grant me ev'n my hearts delight.
 In all his Statutes I shall walk aright,
 And all his judgements just and true observe,
 My death shall be most precious in his sight,
 My righteous memory he will reserve,
 Yea, ev'n the righteous seed he will on earth preserve.

43 Thus having chalked out the Rule of Right,
 I should by my first Method next proceed
 To sing of *Mercy*; but *Truth* doth invite
 My Muse first her great power to areed,
 Who doth in time ev'n *Righteousness* preceed.
 Besides, none can approach dread *Mercies* Throne;
 But those whom *Truth* and *Justice* thither leade,
 And sure their Nature links them so in one,
 As one without the other never goes alone.

MEDI.

MEDITAT, II.

of Truth.

1 **S**uch is the nature and sweet inclination
Of *Heav'nly Graces* all, whereof I sing,
That with most kinde and mutual relation,
They all seem joyn'd together in a ring,
So close each one another following,
That who gets one doth all the rest obtain.
For from one *Fountain* all of them do spring,
All link'd together in so strong a chain,
As where one *Virtue* dwels, there all the rest remain.

2 'Tis vain to think that single *Graces* can
Make up complete the *Man spirituall*,
More then divided Members of a Man
Can grow, or thrive, not joyn'd together all.
Hence *Poets* the three *Graces* twins do call,
Joves Daughters, and them in one ring do joyn;
And hence they make the *Virgins* musicall,
All but one consort, which are *Sisters nine*:
Thus by their fables shadowing things Divine.

3 For they discern'd by Natures dimmed light,
One Authour sole of ev'ry goodly grace,
Whom Father they and King of all do hight,
And him Lord over all their gods do place.
Lo, thus as in a mist they *Truth* did trace,
But missing the true path of *Righteousnesse*,
In stead of *Truth* they *Errorr* did embrace,
For never was fair *Justice* Errours guesse,
Nor ever *Truth* did dwell with *Unrighteousnesse*.

4 For seeming Truth without the Rule of Right,
Like *Summum jus* is greatest injury :
And Righteousnesse not guided by Truths light,
Is Curiousness or false Hypocrisie.

Faith that brings forth fruits of Iniquity,
Is base Presumption ; Love, Dissimulation
That worketh not in us by Charity,
All from one Head have life and sustentation,
And therefore all together make their habitation.

5 But none more like are, or of Kin more near,
Then this fair pair of Truth and Righteousness ;
The blessed Mother and her Daughter dear ;
For Truth the Mother is of Uprightness :

And surely Truth and honest Simplicities
To ev'ry Virtue doth so needfull grow,
That all fair shews not done in Singleness
And Truth of heart are but a false vain show,

A splendid sin corrupted by Mans heart below.

6 Thou in whose Lips was never found least guile,
Whose Heart hates lying and iniquity,
Whose Hands did never God or Man beguile,
Whose Hand, Heart, Word, and Thought is Verity,

Whose blessed Spirit of Truth doth testify
Unto our Spirits true way of Righteousness,
By which we come to live eternally,
Direct my Muse Truths nature to expresse,
That Truth may guide my steps to endlesse Happiness.

7 There's but one Truth, which, plainly to proceed,
In four parts singled out I will define ;
And first the Truth of Judgement I areade,
A power enlightning of Gods Spirit Divine,

Which doth Mans understanding part refine,
And settles in the Doctrine of his Word :
Behold, when Truth doth in our judgement shine,
All Heresie and Schismes by us abhord,
This Truth of Judgement sacred Knowledge doth afford.

8 *Truth of the heart* is a sweet singlenesse
 And sincere meaning, whereby Man constrains
 His heart to approve it self in Holinesse,
 To him that searcheth both the Heart and Reins.
 This in the inward Man the *Truth* contains,
 And is to God most acceptable treasure :
 This *Truth* from all *Hypocrisie* refrains :
 Here doth the devil soonest take his feasure,
 For so, the *Heart of Man's* deceitfull above measure.

9 The *Truth of speech* is, when our hearts agree
 Unto the matter and unto our minde :
 For if it from our Heart do disagree,
 Or from the thing whereto it is design'd,
 The first to be plain *lying* is defin'd.
 The second, *falsehood* at the best we name :
 One doth abuse the Conscience and the Minde ;
 The other brings the Authour unto shame ;
 Both falsifie the *Truth* and are alike to blame.

10 The *Truth of Action's* honest dealing, plain,
 Faithfull in all without dissimulation;
 With God and Man whether we lose or gain,
 When we do not deceive by simulation,
 And feigning things without determination ;
 Or else dissembling whereabouts we go :
 These are from *Truth* a wicked declination,
 And wherere God or Man's abused so,
 We do not what we would others should to us do.

11 But as a naturall body doth consist
 Of quarters four, to make a man complete;
 And if but one of all those four be mist,
 The other three lose all their life and heat :
 Ev'n so it is with *Truth* whereof I treat,
 If of these four substantiall parts want one,
 The other three are vainnesse or deceit ;
 For *Truth of Judgement, Heart, Speech, Action,*
 Make but one *Truth* without dissimulation.

12 But *Truth* of *Judgement* ground is and foundation
Of all the rest : For, Be our Hearts sincere,
Our words and deeds without dissimulation,
If *Error* in our *Judgements* doth appear,
With *Paul* we may ev'n persecute the dear
And holy Servants of the *Son of Truth*,
And think we do to God good service here.
Fie then on Fools that so mispend their youth,
They never seek to know or learn the way of *Truth*.

13 But be our *Judgements* ev'n as right and sound,
As Christs Disciples by their Master taught ;
Yet if within us *Judas* hearts be found,
On us the greater judgement shall be wrought.
Who knowing's Masters will it sets at nought,
Oh, what doth he by this his *knowledge* gain,
But ev'n the sting of his own conscience brought
To desperation and infernall pain,
And to get out this sting puts on an hempen chain ?

14 What shall we say of those that do professe
Truth of Religion, and a *Heart sincere* ?
Yet in their dealings nothing lesse expresse,
But for their gain deceive, lie, and forswear :
Surely, these men a double heart do bear :
For were the Heart, which is a lively Spring
Whence flow our words and deeds, oh were that clear,
Then all the streams from thence forth issuing, (spring.
Would be pure like the fountain, whence they have their

15 But things we best of all by *causes* know :
God is the *Cause* of each good gift and grace,
But here more *mediate Causes* I may show,
Whereby he in the *Truth* doth guide our pace.
By's *Word* we *Truth of Judgement* do embrace,
Which is to wandering Souls a guide and light,
His Spirit on our *Hearts* doth *Truth* enchase,
Then *Truth of Judgement* makes us *speak aright*,
And *Truth of Heart* makes all our *actions* true and right.

16 Thus (as Effects) *true Speech* and *Actions* flow
 From *Truth of Judgement*, and the *Truth of Heart*,
 As all Mankind from *Eve* and *Adam* grow :
 But if the subtle Serpent can pervert
 Our *Hearts* or *Judgements*, as he did divert
 Our two first Parents, then as all their seed
 Defiled is with their corrupted part,
 So from our *Heart* and *Judgement* will proceed
 Corrupted words and actions which such fountains breed.

17 O blessed *Truth* that *holy Church* preserves
 From Satans malice, and the Moth of time,
 O *Glorious Church*, whose soundnesse pure reserves
Truth of Religion, which doth make thee shine
 In *Righteousness*, *Faith*, *Hope*, and *Love Divine*,
 More then *Pomp*, *Wealth*, *Universality* :
 For *Truth* doth deck Christs *Spouse* more trim and fine
 Then *Time*, *Consent*, *Succession*, *Unity*,
 Now foild with *Superstition* and *Idolary*.

18 With these false *Ornaments* the Church of *Rome*,
 Like painted Harlot, shuns the open Light :
 Nor will unto the *Ground* and *Pillar* come
 Of *Truth*, to try if she be wrong or right.
 Therefore poor Laiks never must have sight
 Of *holy Writ*, to frame their Judgement by :
Traditions and false *Miracles* them light,
 And on the Churches word they must rely :
 Thus *Ignorance* the Mother is of *Papery*.

19 But as sound *Truth* abhors such *Ignorance*,
 Ev'n so *presumptuous Curiosity*
 She doth decline, nor ever doth advance
 Her purest thoughts to things that be too high :
 Her subject is no higher *Mystery*
 Then *Spirit of Truth* is pleased to reveal :
 Into Gods *secret Counsell* for to pry,
 Is like the Thief that fire from Heav'n did steal,
 To whom ev'n Heathen judgements endlesse torments seal.

20 So universall is *Truths* glorious Fame,
 That all things that the Heav'n and Earth contains,
 Delight to be adorned by her Name :
 Yea, God himself *Truths* title not disdains :
 Lo, He Lord God of *Truth* for aye remains.
 The *Word of Truth*, the *Spirit of Truth*, likewise
Waies, judgements, Works, commandments, Truth retains
 In this, Saints, Angels, with God sympathize :
 But Satan and his brood delight in contraries.

21 Thus as she is adorn'd by Titles high,
 So with her Glory she doth all adorn :
 Nothing unto perfection cometh nigh,
 Except by them the badge of *Truth* be born.
 And though some Worldlings do her *Livery* scorn,
 As things against their pleasure, ease, and gain,
 For that plain-dealing is a *Jewell* worn,
 But he that wears it beggery shall gain ;
 Yet *Truth* her credit still doth with the best retain.

22 Yea, *Truth* amongst the *Writers* of all times,
 Hath been in such great honour and account,
 As without *Truth* yet never *Prose* or *Rimes*
 To any Praise or Honour up did mount.
 The *holy Writ*, wherein *Truth* doth surmount,
 She safely doth 'gainst all her Foes defend.
 How oft doth *Davids Muse* Gods *Truth* recount,
 Whereby her glory lasts to the worlds end ?
 Ah, my poor Muse, see thou alwaies on *Truth* attend.

23 There's not one *Virtue* that with Love doth dwell,
 But honours *Truth*, and seeks her company :
 Begin ev'n at *Humilities* low Cell,
 And Mount to *Mercy* that doth sit on high,
 All seek the company of *Verity*.
 Ev'n *Love* must be without *dissimulation*,
 And *Righteousness* without *Hypocrisie*,
 Unfeigned *Faith* true constant *Expectation*,
 No virtue without *Truth* comes near *Loves* habitation.

24 Fair glosing shews without Dame *Verity*,
 Are but as falsly feigned holinesse,
 Which surely doubles the iniquity,
 And never leades the way to Happiness.

My Muse is far unable to expresse
 The praises all of Peers that *Truth* attends,
 Whom she adorns with wondrous Noblenesse :
 But *Righteousness* upon her most depends,
 And *Mercy* now and *Truth* have met & grown great friend

25 But surely *Truth* hath not so many Friends,
 But she doth finde as many Enemies :
 For Satan all his malice 'gainst her bends,
 Supplanting Her by force or subtleties.

He father is of errours and of lies,
 And seeks herewith *Truths* glory to distain,
 And therefore they maliciously devise
 Interpretations false, and glosses vain,
 Traditions, mens inventions, 'gainst her to maintain.

26 As *Purgatory* first they did devise,
 Purges for pardon of mens sins to glean :
 So *Limbo's* they for Writers have likewise
 Wherein to purge and make their Writings clean,
 (*Index expurgatorius* I mean)
 In which if any Writer disagree
 From their *Traditions*, whereupon they lean,
 They in this *Limbo Patrum* purg'd must be,
 Or falsly else condemn'd to burn for *Heretic*.

27 Thus modern *Writs*, sacred *Antiquity*,
 The *Fathers*, *Schoolmen*, *Doctors*, *Histories*,
 They all of them in *Purgatory* fry,
 And fore against the *Truth* do tyrannize.

The ancient *Fathers Truths* antiquities,
 That like *John Baptist* bear to her record,
 They do behead, or else them *circumcise*,
 None scapes their *Index* but Gods holy Word,
 And that must be translated with their Church t'accord.

28 True dealing is like *Touchstone*, which doth try
 The *baser Mettall* from the *purest Gold* :
 Discerns a *true Heart* from *Hypocrisie*,
 And *fained Purity* doth soon unfold.

And as by *Touchstones* touch is easily told
 What is *pure Gold*, from what is *guilt for show* ;
 Although the *Gilt's* more glorious to behold :
 So *Truth of Heart* by *Truth of Words* we know,
 And by the *Actions* which from them do daily flow.

29 *Truth's* like the *Treasure* which the Husbandman,
 As he was digging in the Field, did found,
 Which he keeps close, and sels all that he can,
 And with the Money goes and buys the Ground.
 She's like the *precious Pearl* the Merchant found,
 And then sold all, this *Gemme* for to obtain.
 The wise Man heav'nly Counsell doth propound,
 That wils us use all means her to obtain,
 And buy the *Truth* with losse of honour, pleasure, gain.

30 As precious Ointment powr'd on *Aarens* head,
 Ran down upon his Beard and did not stay,
 Till all the Skirts it of his cloathing spread :
 So *sacred Truth* her vigour doth display
 From head, whereas our *Judgement* makes her stay
 Unto the *Beard* and *Tongue*, where *speech* have place,
 Then to the *Heart* and *Hands* she holds her way,
 From whence our *Actions* all have life and grace ;
 Thus to the Skirts of our long-cloathing *Truth* doth trace.

31 Gods *Truth* compares her to a *Belt* or *Zone*,
 Which Souldiers use for strength and ornament,
 Whose golden Studs most gloriously shone,
 And joyn the Armour in fair complement.

Lo, whilst this *Girdle* is about us pent,
Christians whole *Armour* hangs on fast and sure :
 But if this *Girdle* from our *Loins* be rent,
 Off falls our Arms, and Satan or Worlds lure
 Then wounds us desperately, or makes us sleep secure.

32. *Divineſt Spencer*, thou didſt ſhadow well
 In *Legend* of true *Love* and *Chaſtity* :
 By *girdle* fair of faireſt *Florimell*,
 This ſacred *Belt* of *Truth* and *Verity*,
 Which none on looſer Ladies joints could tie,
 Yet their fair Limbs that had liv'd true and chaſte,
 It did adorn moſt rich and gloriouſly,
 And was moſt fitting for their ſlender waſte,
 But they *Ungirt unbleſt*, were that had been *unchaſte*.

33 For as the *girdle* doth incloſe around
 Mans body, where our ſouls high powers do dwell :
 Wherein as good or evil do abound,
 Ev'n all our actions flow thence ill or well :
 So *Truth* about our ſouls keeps Centinell,
 And ev'ry act we do ſhe doth make known
 To that juſt Judge, from whom we can conceal
 Not ev'n the ſecret thoughts are in us grown :
 For nought ſo cloſe or ſecret is to *Truth* unknown.

34 What doth the *Word* of *Truth* to us commend,
 More then this inward *Truth* and *Singleneſſe* ?
Abram for this is ſtil'd by God a Friend,
 And *Job* a man of *Truth* and *Perſectneſſe*.
 If I ſhould here the Readers patience preſſe
 With all examples therein to be found,
 Surely, my Verſes ſhould be numberleſſe :
 Wherefore a few I for the *Truth* propound,
 That you like *Men of Berea* may the Scripture ſound.

35 Where you ſhall finde of *Truth* examples ſtore,
 Ev'n Chriſt himſelf for *Truth* was crucifide,
Baptiſt beheaded, *Paul* endured more
 For *Truth* then the Apoſtles all beſide.
 When *Peter* had the Lord of *Truth* denide,
 He went out and did weep more bitterly,
 Then when his Maſter to him ſignifide
 By girding him, what death he ought to die,
 Whereby he ſhould the *Truth* of God much glorifie.

36 Lo, many *Daughters* have done vertuously,
 But *glorious Truth* doth far surmount them all.
 Yet if I only sing of *Verity*,
 And labour not to practise it at all,
 But from my *Loins* her Girdle loosen shall,
 It had been better I had never known
 The way of *Truth*, then afterwards to fall
 And leave the *Light*, that unto me was shown,
 Choaking those seeds of Grace the Spirit of *Truth* had sown.

37 But ah, now we with the fashion all do run ;
 As Buildings, Wares, Apparell, are for show,
 So is Religion and Devotion ;
 Where is most pomp and glory, thither flow
 The greatest multitude ; From whence doth grow
 To such a height the name of *Popery* ;
 Yea, many of us seek for praise to know ;
 But leave true practice in sincerity,
 When not to *know* but *do* Gods will is charity.

38 *Fashion* and Custome now so tyrannize,
 As comely honest Trnth they do out-face :
 If it the Fashion be us to disguise,
 It as a comely Custome we embrace ;
 That which *Paul* thought a Womans foul disgrace,
 Like Man to have her head uncover'd, shorn,
 Amongst our Women holds a goodly grace,
 Like unto mens their garments now be worn,
 As they in *Truth* the frailty of their Sex did scorn.

39 I have a tale heard, How a *holy man*
 A *Harlot* did divert from filthy quest ;
 Who by her comely feature many wan
 To leave their own, and foil her filthy nest.
 Himself in habit of a *Gallant* drest,
 Agreed and paid, desir'd a secret roome,
 She him unto a Chamber streight address,
 So close that therein not least light could come.
 But ah (said he) Gods eye us here may see alone.

40 Alas (said she) no place can be so close,
 That can us hide from Gods all-seeing Eye :
 Dost thou beleewe (saith he) Gods sees thy grosse,
 Thy beastly foul sin of adultery,
 And fear'st not lest his fury should destroy,
 Ev'n whilst in this presumptuous sin thou art,
 And thee condemn to Hell eternally ?
 My Authour saith, hereby he did convert
 Her wicked life to *Truth* and *Singlenesse* of Heart.

41 But I confesse that though with all my might
 I labour for true purity of minde,
 And would do nothing but as in the sight
 Of *God* and *Angels*, Satan and Mankinde ;
 Yet often my deceitfull heart I finde
 Tempting me secretly such things to do.
 Which I should not adventure in that kinde,
 If some Man present were the same to know,
 Yet *Truth* the closest of them all to God doth show.

42 Oh thou that *Truth* requir'st in inward parts,
 Us secretly mak'st *Wisedom* understand,
 Renewing Spirits aright and cleansing Hearts,
 By whom in *Truth* and *Righteousnesse* we stand,
 My way direct right to the *holy Land*,
 Through Desarts wide of this Worlds wildernesse ;
 Feed me with heav'nly *Manna* from thine Hand,
 With water from a Rock my soul refresh,
 And thorow *Jordans* floud conduct to endlesse blesse.


43 Oh let thy *Word of Truth* my Judgement sway,
 Thy *Spirit of Truth* mine inward *Man* insight,
 Incline mine Heart to learn, Will to obey,
 And on thy *Truth* set thou my whole delight,
 On it to meditate both day and night :
 That whether I eat, sleep, walk, watch, or pray,
 I may remember I am in thy sight,
 So shall I conscience make of every way,
 And be most carefull what I ask, think, do, or say.

44 But ah, Dread *Mercy*, I too long forbear
To tune my Ditty to thy sacred praise,
Who wert so gracious unto me whileare
When I appeal'd from *Justice* stricter Sayes,
Unto thy Throne of *Grace*, where though my waies
Were all discover'd by thy gracious dome
I was absolv'd. But next I will thee praise,
Now I with *Truth* and *Righteousness* have done ;
For none without these two to *Mercies* grace can come.

MEDI-

MEDITAT. III.

Of Mercy.

1  F any mighty Monarch chance enquire,
 Why I *sweet Mercies* seat do place so high,
 Since she the lowliest Cell doth most desire,
 Her self delighting sole in misery,
 The only Object of her pitying eye :
 He hence for greatnesse may this lesson gain,
 That as he grows in Pow'r and Majesty,
 To poor he ought the greater Mercy dain,
 Thus imitating him by whom ev'n Princes raign.

2 For though this Dame be of such wondrous grace,
 So near in favour to the *Queen of Love*,
 That next to her she gains the soveraign place,
 Both here below, and in the Heav'n above ;
 Yea though to heav'nly *Love* so like she prove,
 That scarce the one from th'other can be known,
 (Though to be mercifull, and truly *love*
 Do differ much, as after shall be shown)
 Her bounty is not to the meanest wretch unknown.

3 A depth all bottomlesse I now do sound,
 A height which higher then the Heav'ns doth reach,
 So wide as nothing it can compasse round,
 For *Mercy* over all Gods works do stretch ;
 So far beyond mans limited frail reach,
 As to conceive of Gods Eternity,
 Or how he all doth out of nothing fetch,
 Darknesse from Light, Joy out of Misery,
 From War true Peace, high Honour from Humility.

4 Thou,

- 4 Thou, *God of Mercy*! *Blessed Trinity*!
 Who first in thine own Image didst create
 Man pure and good: But when Hels subtlety
 Had him dejected from so happy state,
 Abandoning to endlesse Bale and Hate,
 That riches of thy *Mercy* might appear,
 Didst for thy *Mereies sake* regenerate,
 And all his score by thy Blouds price didst clear,
 Grant I may rightly sing and practise *Mercy* here.
- 5 Which is a certain pitifull regard,
 We do of others misery conceive,
 Whereby our hearts are moved and prepar'd,
 Them, what we can, to succour and relieve:
 That *Passion* and *Affection* which doth grieve
 Mans heart, to see anothers *miserie*,
 Doth not unto th' *Almighties Mercy* cleave,
 No more then Anger, Hate, and Jealousie,
 As they distempers are, be in the Trinity.
- 6 No words indeed can properly expresse
 Gods *Mercy*, *Anger*, *Hate*, or *Jealousie*,
 But as we see their fruits we them confesse,
 To be in God by *Anthropopathy*:
 Gods *punishment* of foul iniquity,
 We call *Revenge*; And when he *Grace* doth show
 To those that are in wo and misery,
 We call that *Pity*: Not but we well know,
 No passion or distemper in Gods Nature grow.
- 7 That *Mercy* may the plainlier be descride,
 And we her diverse Nature better know,
 I her into two Currents do divide;
 The *Mercy* God on Creatures doth bestow,
 And that which he requires of us below:
 For as God is by Nature *pitifull*,
 So he delights in them that *Mercy* shew;
 For he by Nature is most *Mercifull*,
 And therefore unto all in Fruits most plentifull.

8 Gods Nature is Eternall, Infinite,
So is his *Mercy* stretched out to all,
Ev'n as the Sun to Man and Beast gives light,
And Rain on bad and good alike do fall :

But this we call Gods *Mercy* generall,
Which lasts but for a time. But on the *Just*
He shews his *Mercy* more *especiall*,
Which *everlasting* is ; wherein we trust,
And whereby He to Blisse will raise us from the Dust.

9 But here we must have an especiall Care,
Lest difference of Gods *Mercy* we confound,
Not speciall everlasting *Grace* to share,
Where he but *common, generall*, doth propound :

This is a firm Position, true and sound,
That God in Unbelief hath shut up all,
That his great *Mercy* might to all abound ;
Unto the *wicked, common, generall*,
Eternall unto them that on him *rightly* call,

10 God grant to Me this *Mercy* speciall,
That of *Mans Mercy* I may right enquire,
That teaching I may practise it withall,
The *Mercy* that God doth of us require,
Of which, a two-fold kinde make one entire ;
First towards Sinners that do go astray,
The next to Poor, and those that Help desire ;
First pities Souls, and leads them in right way,
The *last* supplies their Wants, that need have ev'ry Day.

11 For as Mans soul is his most noble part,
Whereon his sole eternall Blisse depends,
So he the greatest *Mercy* doth impart,
Who to poor wandring Souls his *Mercy* sends :
He that gives to the Poor, he surely lends
To God, that will four-fold his gift repay ;
But who to save poor Souls his *Mercy* spends,
Shall sure obtain those Crowns at that great Day,
Which God doth up in store for such Soul-favers lay.

12 In men we divers outward causes see,
Which them to *Mercy* and *Compassion* move;
Some by remembrance of like misery
Which in themselves they formerly did prove;
Some Kindred, Youth, Acquaintance, friendly Love,
Learning, Nobility, to Pity leade:
But none of these cause *Mercy* from above,
But it from Gods sole goodnesse doth proceed,
And not from any thing that in our Natures breed.

13 None can to *Mercies* perfectnesse attain
But only God, whose *Mercy's* over all;
No number can our miseries contain,
Yet God in store hath *Mercy* for them all:
Only in words Gods *Mercy* doth not fall,
But most in *fruits* and comforts doth abound:
As *Mercy* hath no measure, so withall,
Her *fruits* and *works* all numbers do confound,
Mans life a daily exercise thereof is found.

14 'Tis not a heavy Heart or grieved Minde,
Compassionate of others miseries,
Whereby afflicted Souls no profit finde,
But as our Heart, so our Abilities
Must minister to Saints necessities;
They that the *Heart* and *Hand* in this disjoyn,
Faith and *Good Works* to sunder do devise.
If first our *Hearts* to *Mercy* true encline,
Good *Words* and *Works* from thence as true Effects will shine.

15 Then we them truly *works* of *Mercy* call,
When from unfeigned *Mercy* they proceed:
For sure it is the *Heart* that seasons all,
Which maketh *mercifull* in word and deed.
Thus she relieves the Poor that are in need,
And Widows, Orphans, Strangers entertain;
Doth clothe the Naked, and the Hungry feed,
Visits the sick; the Captives that remain
In bonds, quite loose: And comfort those that mourn in pain.

6 By her is daily great provision made
 For Blinde, Old, Lame, all People that are poor,
 Not those that do of begging make a Trade,
 And loofely idle walk from dore to dore,
 A work of *Mercy* she it deems to gore
 Such Vagabonds: their Paffe with bloud to seal,
 Unfruitfull Vermine that consume our store,
 The Caterpillers of our Common-weal,
 Which to maintain base ease and lust, beg, lie, and steal.

7 Thus she accompanide with *Humility*
 Into deep stinking Dungeons will descend,
 To visit captiv'd thralls in misery,
 And them instruct in waies of *Truth* to wend,
 Exhorting them their bad lives to amend :
 If any for well-doing bound do lie,
 She for his ranfome her estate will spend,
 All Malefactors wants She doth supply,
 For well she knows Christ did for Malefactors die.

8 She next like *Lot* and *Abram* entertains
 Strangers all Day, at Noon, and eke at Night :
 Not that she hopes from them least gold or gains,
 Or that with double mends they will requite :
 But those which harbour want she doth invite
 Humbly to Meat, and Drink, and Lodging meet,
 Where she to wait upon them takes delight,
 And brings fair water for to wash their Feet,
 And them for her sweet Saviours sake doth fairly greet.

9 Then she the hungry Bodies of the Poor
 With her fair Hand of plenty full doth feed,
 And drink unto the thirsty powreth store,
 She fears not once her self to stand in need.
 Who to the Sower ministreth his seed,
 And bread unto the humble, will provide
 For those which of her Body she doth breed,
 She with no future want is terrifide,
 For others oft to feed, she hunger doth abide.

20 Oh, should you see th'abundance every day
 Of clothes, she for the naked doth provide,
 To keep them from the cold, and to array
 Gods Images which here in Clay abide,
 And if that any naked she espide,
 After she all her clothes divided had,
 She would her own coat cut out, and divide
 To those that want : most chearfully and glad
 That she had such a shift, poor naked Souls to clad.

21 With those that mourn in Sion she will mourn,
 And bear a part with them in misery,
 Whether they weep, by friends as left forlorn,
 Or grone with weight of their iniquity,
 She wondrous salves of comfort doth apply,
 And when they weep, she mourning not forbears,
 And oft in Psalmes and Hymns makes melody,
 Sweet Psalmes and Hymns that dry up all our tears,
 And like to pleasant Wine make us forget our cares.

22 But, most of all, sick persons she doth tend,
 And comfort them in point of death that lay,
 For there most needed comfort sweet to lend,
 When Sin, Hell, Death, and Conscience do dismay
 The Soul that now departing is away :
 First spirituall comfort she to them doth deal,
 How on Christs merits they should only stay,
 Balm that applide aright, their sores should heal ;
 And prays the *Spirit* within the *Truth* hereof may seal.

23 'Twere infinite to tell the wondrous store
 Of heav'nly comforts *Mercy* can apply,
 For *Mercy* hath a salve for ev'ry sore :
 Souls burthened with their iniquity
 She handleth most soft and tenderly ;
 The smoaking flax, nor yet the bruised reed
 She will not quench or break unwarily ;
 Such heav'nly comforts can this *Peer* areed,
 That she makes Souls revive when Bodies are nigh dead.

- 24 Best skill to cure the body she doth use,
 And to his former health again restore:
 No Office mean or base she doth refuse,
 That may the pain assuage, or heal his sore,
 All miseries lie open her before,
 That she may lend to all her help and aid,
 She physick sends, and meat unto the poor,
 With beds of down, whereon he may be laid,
 And though her med'cines fail, her praier's never staid.
- 25 But if their Souls from Bodies once depart,
 In seemly sort she cares them to engrave,
Last work of Mercy that we can impart
 Unto their corps when God their soul doth save,
 Which though now dust, yet most sure hope we have,
 God will the same a glorious Body raise,
 And deck it for *her Spouse* most fine and brave,
 The Deads memoriall she doth often praise,
 The living to provoke to walk in righteous waies.
- 26 Thus when she hath in Grave him seemly laid,
 With much lamenting, and with many tears,
 To tender Orphans and to Widows aid,
 She doth employ the utmost of her cares,
 In whose defence no great Mans frowns she fears,
 But stands in judgement for their firm defence,
 And if both Parents die, as oft it fares,
 Their tender Babes she soon removeth thence,
 And feeds, and puts to School ev'n at her own expence.
- 27 Therefore she large Alms-houses hath erected,
 Fair Colledges for Muses habitation,
 And Churches by prophaner sort neglected,
 Adorns and decks in honourable fashion:
 She holds it much against her reputation,
 In goodly seeled Houses to abide,
 And see Gods Temples ruinous prophanation.
 If in her any sparing be descride,
 'Tis that she works of *Mercy* may disspread more wide.

- 28 But ah ! no pen is able to recount
 The fruits of *Mercy* by *Humility*,
 But in one work I all them up do count,
To succour those that are in misery
 As there is infinite variety
 Of miseries in Soul and Body found,
 So without number she doth helps supply,
 But for her end Souls health she doth propound,
 And in such heav'nly comforts she doth most abound.
- 29 Rebuke, admonish, suffer, and chastise,
 Her very stripes are corrasives to heal,
 And when in most distresse the Body lies,
 Most comfort then to she doth reveal.
 Thus Christ did unto her a patern seal,
 With *mortall food* he thousand Bodies fed,
 But those to whom he *Bread of Life* did deal,
 Like huge Sea sands cannot be numbred,
 Whereby their Souls now live, though yet their Bodies dead.
- 30 *Justice* and *Mercy* both do well accord,
 And in one *Subject* may contained be,
 For *Just* and *Mercifull* is God our Lord,
Just as a *Judge*, but as a *Father* he
 Is *pitifull* and *tender* : So ought we
 In our *own cause*, as *Fathers Mercy* show,
 And our dear Brethren of all wrongs to free,
 But when we sit in judgement, we must know,
 We are Gods Ministers to punish sin below.
- 31 Ev'n as a *Judge* in his own *Family*
 Unto a *gracelesse son* may *pardon* give,
 Though he his *Coffers* rife privily,
 And do conspire of life him to deprive ;
 But if as *Traitor* to his Prince he live,
 And one before his *Father* him arraign ;
 The *Judge* there cannot his *own Son* forgive,
 But must condemn to his deserved pain,
 For Magistrates ought not to bear the sword in vain.

32 I *Mercy* here and *Justice* may compare
 Unto a Gardiners spade and pruning knife,
 The knife luxurious branches off doth pare,
 That for vain shew grow fruitlesse, rank, and rise;
 The *Spade* unto *Vines* root, gives heart and life,
 By dunging, opening it to Sun and Rain:
 Ne yet betwixt them discord is or strife,
 One prunes the boughs, the other doth maintain
 The Root. Both have one end the Bodies good and gain.

33 In this worlds School we all like Scholars are,
 Fitted below for Fellowships above,
Mercy, our Patronesse doth us prepare
 Food, Rayment, Bookes, all things that needfull prove,
 We all have but one Lesson here: to love:
 Which none can better teach then this sweet Peer,
 Yet our untowardnesse doth oft her move,
 To suffer *Justice* to correct us here:
 Which sure doth us more good then all her dainty cheer.

34 So as *Correction* truly may be said
 To be a *work of Mercy*: For as he
 That most affects his Son, is not afraid
 To scourge him oft for his impiety,
 Ev'n so our gracious God, to whom we be
 Then Son unto his Father far more dear,
 Doth oft chastise to purge and purifie
 Us from sins guilt, whereby we may appear
 Before him perfect, pure, and live more holy here,

35 For *Mercy* doth like skilfull Surgeon deal,
 That hath for ev'ry sore a remedy:
 If gentle drawing plaisters cannot heal
 The wound, because it festreth inwardly,
 He sharper corrasives must then apply,
 And as he oft cuts off some member dead,
 Or rotten, lest the rest should putrifie,
 So *Mercy* wicked Members off doth shred,
 Lest they should noysome prove to bo dy and the head.

36 Here will I strive to clear the difference
That I of *Love* and *Mercy* do conceive,
To other each have so near reference,
That we one for another oft receive :

Gods Love upon th' *Elect* doth only cleave,
Mercy on them in *Misery* that lie.
Till Satan our first Parents did deceive,
God them embrac'd in *Love* and *Charity*;
No *Mercy* needed them that felt no *Misery*.

37 *Gods Love* doth most in our *Creation* shine,
In our *Election* and *Predestination* ;
But his great *Mercy* seems to draw her line
From our *Redemption* and *Justification* .

Not that I hence exclude *Loves* operation,
For *Love* is as the *Prince* and *Sovereign*,
Of all the *Graces* needfull to salvation ;
And *Mercy* is the chiefeft of her train,
And seems in *Mans Redemption* like her *Queen* to reign.

38 As that great *Peer* that in his *Princes* grace,
For *Vertue* and for *Learning* high doth stand,
And next to him obtains the second place,
And chiefeft government of all the Land,
In *Court of Mercy* doth ev'n counter-mand
Acts that are sped in *Justice* highest *Plea* ;
So *Mercy* here, who is *Queen Loves* right hand,
Doth us from sentence of damnation free,
Which *Justice* doth pronounce ; A hard, but just Decree.

39 But as this *Peer* derives authority
From *Prince*, by whom all Regiment doth move ;
So speciall saving *Mercy* doth rely,
And first proceed from *Gods eternall Love* .

O deep rich wisdom of our God above,
Unsearchable thy Judgements and thy Waies,
Past finding out ! more hard the more we prove,
Most glorious Sun of *Love* which wide displays
Thy beams of *Mercy* bright like *Phæbus* golden rays.

5 As Ointment sweet that pow'r'd on *Aarons* head,
 Ran down and did perfume his garments all,
 So this sweet Oil of Mercy doth dispread,
 From Christ our Head and on his Members fall :

If I should here to your remembrance call
 The names of all, whose *Mercies* did abound :
 I might as well here make memoriall
 Of all Saints Names that Books of Life propound,
 Who shew'd true *Mercy* here, in Heav'n have *Mercy* found.

1 But that we may the eas'lier apprehend,
 And taste *Gods Mercy* ; He it maketh known
 To us familiarly : And doth commend
 It to us by examples of our own.

As *Father* hath to *Childe* his *Mercy* shown,
 As *Mother* fruit of her own womb doth love,
 As *Birds* their *young ones* feed till they be flown :
 So mercifull the Lord to us will prove ;
 And though all these should fail, God will not fail above.

2 But ah ! so carelessly we *Mercy* show,
 And succour those that are in *misery*,
 That we by all means do avoid to know
 Their w^{oes}, that are in wo and poverty.

Whenas indeed to see calamity
 Of others doth Mans heart to pity move,
 We swim in Plenty and Prosperity,
 Regarding not what hardnesse others prove,
 And far the sight or thought of wretchednesse remove.

3 Our *Captain* did not thus that went before,
 But in much anguish, pain, and tribulation
 Converted Souls, heal'd Sick, releev'd the Poor,
 Himself without a house for habitation,

In works of *Mercy* was his conversation,
 What Member suffred and he did not grone ?
 Where saw he want and shewed not compassion ?
 What, did our Head this by himself alone ?
 No, His Apostles all with him in this have gone.

44 Oh, that we would in this *Him* imitate,
 And *Mercy* ev'n with open Arms embrace
 With our whole heart, strength, substance and estate,
 Aid and releeve the Poor in wretched case;
 'Tis not a *piteous heart* that makes men base:
 For they that are most valiant, noble wise,
 Are readiest *Mercy* here to shew and *Grace*,
 When Cruelty's the badge of Cowardise:
 Good Kings rule all by *love*; Usurpers tyrannize.

45 God able is by his one only Word,
 To succour all that are in *Misery*,
 And in abundance *daily bread* afford,
 To those that are in *want* and *poverty*;
 Yet more to shew his *Liberality*,
 And that his wondrous *Bounty* might appear,
 Us for his *Stewards* he doth dignifie,
 And good *Dispensers* of his bounteous cheer:
 Happy is he whole Lord him findeth faithfull here.

46 Lord, of those *faithfull Stewards* make me one,
 Yet for no hope of *Merit* or *Desert*,
 But for the *Glory of thy Grace* alone,
 And riches of thy *Love*, who Authour art
 Of ev'ry *Grace* that cometh from the Heart:
 With temporall afflictions exercise
 Me, that I may escape eternall smart,
 And learn by griefs and mine infirmities
 To succour all that are in wo and miseries.

47 Could we conceive what *Mercy* may be found
 With mercifullest man that ere did live,
 And we may know far greater doth abound
 With God, who's not more willing to releeve
 Then able all things needfull us to give,
 Besides in *Mercy* he doth take delight,
 Most ready their offences to forgive
 That do rely upon his Truth and Might,
 And on his gracious Providence do rest aright.

8 And therefore thou this life appointest here
For *Mercy* ; but in life that is to come
Thou as an upright *Judge* wilt then appear,
And render ev'ry Man as he hath done :


Oh shouldst thou here with *Judgement* have begun,
We all had been the Vessels of damnation,
And but for *Mercy* we had long ago
Been swallowed up of Hell and Desperation,
Thy *Mercy* that begun, Lord finish our Salvation.

MEDI-



MEDITAT. IV.

Of Patience.

- 1  Ell hath our *Valiant Guide* Mans Life compar'd
Unto a warfare, where we alwaies stand
In complete Armour, ready and prepar'd
The force of cruell Foe-men to withstand,
Where *Satan, World, and Flesh* together
By open force and treason to subdue, (band,
And leede us captive by their mighty hand,
And all unarm'd, or out of order due
They fetter'd drag to *Hell* with cursed damned crue.
- 2 Which to avoid, he wills us to be *strong*
In God, and in the Power of his might ;
And the whole *Armour* that doth here belong
To *Christian Souldiers*, on our Souls to dight :
For here with *Flesh and Bloud* we do not fight,
But *Empires, Powers, Principalities,*
The *worldly Governors* of darkeſt night,
Sublime, ſpirituell, ſubtle Enemies ;
Which to reſiſt, he *ghoſtly Armour* doth deviſe.
- 3 The *Belt of Truth, Breſt-plate of Righteouſneſſe,*
Faiths Shield, and Hope the Helmet of ſalvation,
Sword of the Spirit, Prayers ferventneſſe,
Feet ſhod in Peaces Goſpels preparation :
Theſe be the Weapons of our Militation.
Of *Helmet, Breſtplate, Shield, and Girdle,* we
Already have conceiv'd a Meditation :
Theſe *four* the upper parts arm to the knee,
Patience the Legs whereon the reſt ſupported be.

For so the Learned seem to give the Sense,
 This *Preparation of the Gospels Peace*,
 To be the *brassen Boots* of *Patience*,
 Which doth defend from Thorns and Stones disease
 Our Legs and Feet : And where the *Belt* doth cease,
 These *Boots of Patience Armour* do supply,
 By which in compleat *Armour* we do prease,
 And stand undaunted 'gainst our Enemy ;
 This Vertue is the next my Muse seeks to descry.

5 Which well is cal'd the *Gospels Preparation*,
 For never any *Patience* true and found
 Can be but by the *Gospels* mediation.
 The Heathen built not on this certain ground,
 And therefore this true *Patience* never found,
 Which but by *Peace of Conscience* none attain :
 This *Peace* the *Gospel* only doth propound
 By reconcilment of the *Lamb* (Christ) slain ;
 Without this *Peace of Conscience Patience* all is vain.

6 Thou glorious God of *Peace* and *Patience*,
 (Who sent'st thine only Son our sins to bear,
 And by his Suffring and Obedience
 Upon the Crosse from guilt of sin to clear
 All those to whom his Crosse is sweet and dear)
 Direct my Muse this *Grace* aright to reade,
 That knowing her I never may forbear
 To practise *Patience* in thought, word, and deed,
 But to the end my Life in *Peace* and *Patience* leade.

7 Which is a gift of God, whereby we are
 Inabled *willingly* and *constantly*
 All crosses that God laies on us, to bear,
 For *Goodnesse*, *Godlinesse*, and *Honesty*.
Impatience 'tis to bear unwillingly,
 And but an idle feigned false pretence,
 To boast of *Virtue* without *Constancy* :
 Her parts be four ; of which some difference
 May seem and first, yet all make but one *Patience*.

Of Patience.

8 The *first* part is, from Anger to abstain ;
The *second* is a constant Expectation ;
The *third* is to the end Right to maintain ;
The *last* consists in willing Sustainment
Of all afflictions here, and castigation.
But Man to these four parts we only tie :
For the last part, which doth consist in *Passion*,
Unto th' eternall Being comes not nigh,
Who's free from all *Affliction* and *Calamity*.

9 Yet is he rightly cal'd the *Patient* God,
And doth in first three named parts transcend :
First, far from Anger, when he spares his Rod,
He doth *expect* and wait till we amend :
And *last*, abides the same unto the end :
He fruitfull Times and Seasons of the Year
Unto the good and bad alike doth send ;
Most patiently doth with our Follies bear,
And where he once doth love, he never will forbear.

10 Thus *Mercy*, *Zeal*, *Repentance*, may be said
Inexplicably in God to be ;
Zealous, yet not offended or dismayd :
Most *Mercifull*, yet grief did never see :
Repenting, yet without remorse is he :
Most *Patient*, yet without least pain or passion.
Of Vertues parts, which are of Frailty
And weaknesse, God hath no participation,
Yet want they not in Man their use and commendation.

11 As is the *Cause* and *End* of *Patience*,
So we her true or counterfeit esteem ;
The *Cause* and *End* do make the difference :
If we for *Fancy*, *Glory*, *Lust*, *Wealth*, seem
To bear with *Patience*, *Hunger*, *Pain*, *Cold*, *Teene* ;
This suffering, missing her true *Cause* and *End*,
As falsely feigned, counterfeit we deem :
But if for doing well, or to defend
The *Truth* we suffer, this our *Patience* doth commend.

12 The greedy Merchant suffers wreck for gain;
 For Lust some do endure ev'n basest shame;
 The Souldier spends his bloud for glory vain;
 Td' Ambitious venture all to purchase Fame;
 Lo, there we *carnall Ends* and *Causes* name.
 True *Patience* causes honest are and just,
 When for ill-doing we do suffer blame.
 Take pain for *Glory, Honour, Gain, or Lust,*
 Rewards like to the *Cause* and *End* expect we must.

13 But true immediate Ground of *Patience*
 Is the sweet *Gospel* (as I said) of *Peace*:
 For Man, deep plung'd in sin and foul offence,
 No Creature could Gods wrath but Christ appease,
 In stead of Love, Gods wrath on Man did seise,
 Till Christ concludes our Reconciliation,
 And us of our offences doth release,
 Of which the *Gospel* is th' *Annunciation*:
 Therefore is *Patience* cal'd the *Gospels* preparation.

14 And therefore as her *Cause* and *End* is *Peace*,
 So all her works to inward *Peace* do tend,
 Which in the inward Man doth most encrease,
 When outward Wars seem most him to offend,
 She doth our Souls most valiantly defend,
 By *patient* bearing crosses, pain, and shame,
 Which she with *Patience* suffers to the end,
 Except they crosse the Glory of Gods Name,
 Or Neighbours good, which to endure deserveth blame.

15 There is of *Sin* one *ill*, and one of *Pain*,
 That *ill* of *Sin* this *Dame* cannot abide,
 But that of *Punishment* she counteth gain.
 Gods holy Name blasphem'd or Truth deni'd,
 Or wicked Men Gods holy Saints deride,
 Is no true *Patience* patiently to hear,
 But on our selves when crosses do betide,
 Then *Patience* true doth patiently forbear,
 For she her own, not others wrongs, delights to bear.

16 If one will take her Coat injuriously,
 She suffereth such losse with *Patience*;
 But if of *Faith, Love, Truth, or Honesty*
 One would deprive her, that is such offence
 As cannot stand right with her *Conscience*.
 She *private Wrongs* most willingly doth hide,
 But *faults* admitteth under no pretence.
 She can endure Men should her self deride :
 But her Profession scorn'd she no waies can abide.

17 Compell her to a mile, *she* will go twain ;
 Strike her on one, *she* turns the other Ear ;
 All wrongs done to her self she can sustain,
 But none done to her Neighbours she can bear :
 If she to love her self commanded were,
 She evil would resist with ill again ;
 But lo, her Lord resistance did forbear,
 When he was scoffed, scourged, beaten, slain,
 And open'd not his Mouth to curse or to complain.

18 Afflictions are her Objects, which we finde
 Divers, as they in divers Subjects rest,
 Afflictions of the Body and the Minde,
 Which Minde and Body dang'rously infest.
 Against these *Patience* is alwaies prest,
 And them as welcome Friends doth entertain :
 More crosses she endures, more she is blest,
 And knows through anguish, trouble, grief, and pain,
 Her aim, eternall Rest, she in the end shall gain.

19 Most sweet Companion and most welcome Guest,
 To ev'ry pair combin'd in Amity :
 The chief Maintainer of each joyous feast.
 Begun in Wedlock, Friendship, Charity,
 Sweet Patronesse of each Society ;
 Continuing all that *Love* begins in *Peace* :
 Most sacred Twin with sweet *Humility*,
 For as one grows the other doth encrease,
 And to attend on *Love* and *Mercy* never cease.

20 What doth the *Love* 'twixt Husband and the Wife,
Then *Patience* More fast and firm maintain !
Who keeps true Friends from discord, jarre, and strife,
And Children in their Parents love retain ;
She Masters favour doth to Servants gain,
And tels them they a Master have above,
Who God most patient doth aye remain,
Though they to wrath him ev'ry day do move :
Thus *Patience* preserves all *Peace* begun by Love.

21 None can ascend to glorious *Court of Love*,
But he must climbe by *Patience*, bear with pain,
Without this *Patience* all the Virtues prove
False shews, which do no substance true retain.
What *Love*, *Faith*, *Hope* ? What *Grace* did ere remain
Constant ? without this gift of *Patience*,
Therefore she is the Glory of *Loves* train,
The *Vertues* all attend her Excellence,
And she again attends them all with Recompence.

22 Those most *Heroike Vertues*, *Fortitude*,
Prudence, *Joy*, *Justice*, *Bounty*, and the rest,
What are they, if you *Patience* exclude,
But ev'n so many torments to molest
Mans Soul, if with affliction once distressed ?
Zeal without *Patience* doth like *Fury* spurn ;
Ev'n heav'nly *Knowledge* doth our mindes infest :
Repentance, like Hell fire doth *Conscience* burn :
Wer't not for *Patience*, all would to Confusion turn.

23 Nothing her Nature better can expresse
Then her to Boots and greaves of brasse compare,
Which do the Feet and Legs of Souldiers dresse
That in the fore-front of the battell are ;
Thus shod on Spears, Pricks, Goads, Pikes, tread we dare ;
Losse, Shame, Crosse, Fire, Grief, Sword, and Banishment,
Which would o'rethrow us, if our Legs were bare :
But *Patience* arms them with such hardiment,
They passe them over all with courage and content.

24 As Temples, Arches built by cunning hand
 Of Artist, skillfull in Geometry,
 More weight on them is laid, more firm do stand.
 So *Patience*; more opprest most sure doth lie.
 No Storms, Winde, Weather, can our House destroy,
 Erected on such sure and fast foundation :
 Afflictions do the joynts more strongly tie,
 And knit most firm by *patient* sustentation :
 For more she suffers here, more is her consolation.

25 And as the foundnesse of a firm foundation
 Is best discern'd when most weight on is laid ;
 And *Faith* unfeign'd best tryed by temptation,
Mercy most seen, when Poor do want our aid :
 So *Patience* is most gloriously displaid
 By Crosses, Pains, Disgrace, Indignities,
 Which without her our Souls would have dismaid,
 And Bodies griev'd with basest injuries :
 All *Vertues* fairest shew, oppos'd by contraries.

26 Like as the heav'n above is garnished
 With Sun, and Moon, and glistering Stars by night,
 So hath Gods Church been alwaies furnished
 With *patient* Mirrours to direct us right ;
 Yea, though we had no Scriptures us to light,
 Examples of th'Elect might be our line,
 To walk in *Patience* with all our might,
 So they before to us that follow, shine ;
 That number Stars, he may that can their names define.

27 Begin we with our *Sun* before the Floud,
 Our *patient* *Maker* ; How did he forbear ?
 Though *Enochs* prophesying they withstood,
 Yet God with their iniquities did bear,
 Until the *Deluge* up the Ark did rear.
 Next see his *Patience* and forbearance kinde,
 To them that underneath the *Covenants* were :
 But most his suffrance under *Grace* we finde ;
 As *Father* most to love his *youngest* is inclin'd.

- 28 Our Saviour next, whose Life, Death, Suffring, Shame
To us, all *Patience* doth represent :
Whereby all Christians ought themselves to frame,
Following his foot-steps who before us went,
Who ne're did sin, nor ever guile invent :
Yet when he suffer'd, threatned not to smite,
But dumb like to a Lamb most innocent
Commits his Cause to him that judgeth right,
Bearing on Crosse our sins, that he redeem us might.
- 19 Now follow *Stars* which do receive their light
From that most glorious *Sun* of *Patience* ;
Meek *Abel* slain by cruell *Cains* despite ;
Noe Preacher to th'old World of Penitence,
Bearing scoffs, scorns, for his Obedience ;
Abram forsakes his Kindred, House, and Land,
And patiently a stranger dwels in Tents :
At ninety nine is circumcised, and
His dear son *Isaac* offers at his Lords command.
- 30 See *Isaac* patient to embrace the Knife :
Jacob enduring churlish *Labans* wrong ;
His *Dina's* Rape, his Sons most cruell strife ;
With *Joseph* who endured prison strong,
For doing well ; who can expresse his long
True *Patience*, that did *Pharaohs* pleasures leave
To suffer pain his Brethren among ?
Yet meekest *Moses* did stone-Tables cleave,
When *Zeal* of Gods great Glory did his sense bereave.
- 31 How patiently did holy *David* bear
Sauls persecutions, waiting for his Crown ?
When he his skirt cut off, took up his Spear :
Yet would not let *Abisai* smite him down.
But none for *Patience* like to *Job* is known :
Lo, Christ himself the *Patience* doth commend
That Prophets, Priests, and Martyrs have us shown,
All which in brief the *Truth* for to defend,
Have without grudging held out constant to the end.

120 *Of Patience.*
32 All wrestled in this Field of *Patience* ;
Some scorns, stripes, fetters, prisonment sustain :
Some racking, sawing, broiling, banishments : (slayn
Some scourg'd with rods, with sword some have bee
In Sheep-skins, Goat-skins, some to walk were fain ;
Of which the world in no wise worthy were,
All wildred on the Mountains and the Plain,
In earthly Dens and Caves lay hid for fear ;
These all by *Faith* in Christ of *Patience* followers are.

33 When I the Lives of Holy Martyrs reade,
And what great torments here they suffered,
As Members sympathizing with the Head ;
Saint *Lawrence* on a gridyron tortured,
Who at's Tormentors never murmured,
But pray'd them only turn the other side,
For one was broyl'd enough and martyred :
And * her that did most painfull death abide, * *Potaviana*
Whom with hot scalding pitch from top to toe they tride.

34 Should I here wish their *Patience* or their *Pain* ?
No sure, I wish both *Pain* and *Patience* :
The more I suffer here the more's my gain ;
The greater losse, the greater recompence.
Ah, this to flesh and bloud is sore offence,
And unto carnall-minded, enmity,
That take delight in pleasing of the Sense,
Their Nose with smels, their Touch with luxury ;
Their Taste, Eyes, Ears, their Heart and all with vanity.

35 Though thou escape crosse, seourging, sword and fire ;
Yet surely, if thou liv'st the life of *Grace*,
And walk'st uprightly as Gods Laws require :
Flesh, World, and Devil thee will seek to chace,
As peevish, singular, vain, foolish, base :
Yea, wicked Men thy *Patience* to try ;
Will thee deride, dishonour, scorn, disgrace :
We *Patience* shew in bearing injury
For Christ, as well as those that for the *Truth* do die.

36 Lord grant me *Paul's* true constant resolution,
 Not only for thy Names sake to be bound,
 But willingly to suffer dissolution.
 Some scorching flames like beds of down have found,
 In some such inward comfort did abound,
 Whenas they suffred for Christs holy Name,
 For sign of inward joy and comfort found,
 Their hands they lift up to expresse the same;
 Till they consumed were ev'n by the scorching flame.

37 It was th' Apostles triumph and delight,
 To be accounted worthy for Christs sake
 To suffer scourging, prison, shame, despite,
 Which did them way to *Crowns* and *Glory* make :
 More happy 'tis to suffer at a stake
 For Truth, then end our daies in ease and rest :
Paul for a wondrous favour did it take,
 That he not only to beleeve was blest,
 But that he suffered more for Christ then all the rest.

38 The abject and off-skowring of the World,
 A gazing-stock to Angels and to Men;
 Perill on Land, on Seas, with Tempest whirld,
 Peril of Beasts, and of false Brethren, (thin,
 Mock'd, scourg'd, bound, stock'd, cold, hungry, naked,
 Last, Satans buffetting spirituall :
 I here should tire my Reader and my Pen,
 If I his crosses all to minde should call;
 Yet he with constant *Patience* conquered them all.

39 So they that truly love will ought endure
 For his sake only they so truly love.
 Lord grant me *Love*; for then I may be sure;
 In all afflictions *patient* to prove :
 No power of Men or Hell their souls can move,
 That build upon so good and strong foundation,
 Temptation may us shake but not remove
 From Love, the ground and pillar of salvation;
Love is the *Cause* of ours; as of our Saviours passion.

40 This seasons all afflictions, crosses, pain,
Makes Death our Gate to Heav'n; the Grave our rest.
This makes our *Patience* perfect, and doth gain
Us Heav'n as sure as if we were posselt.

The God of *Patience* be ever blest,
The End and Authour of my Meditation,
And grant I constantly may ever rest
Upon his Love in Christ my sure foundation,
Whose *Patience* paid my price of *Reconciliation*.

MEDI

MEDITAT. V.

Of Fortitude.

AL Valiant Captains of the sacred Host (Hell'
Of *Loves high Queen* that fight 'gainst Hate &
Christs Souldiers muster up from ev'ry coast,
And them to stand in complete Arms compell,
That Satans fiery darts they may repell.

But as in worldly Battels, Arms are vain,
If Cowards hearts do faint, or courage quell:
So in this spirituall Warfare all are slain,
That with true *Fortitude* this fight cannot maintain.

2 I therefore her, *Loves valiant Generall*,
And chief Commandresse of her Forces name,
For that the most brave Sp'rits heroicall,
Have alwaies had their honour from this *Dame*
Amongst the Heathen men that sought for Fame,
This *Virtue* was in such great estimation,
Of heav'nly Seed they thought their *Hero's* came,
Expecting not from humane propagation
Such worth: except the Gods concurr'd in Generation.

3 And therefore those whose *valour* did transcend
The ordinary reach of humane Race;
By Pedigrees are lin'd out to descend
From *Joves* or some great Deities embrace:

Thus in a mist they seem the Truth to trace,
For *Vertue's* all (but chiefly *Fortitude*)
Are not *begotten*, but *infus'd* by *Grace*,
And in Kings hearts in larger amplitude,
As they it need more then the common multitude.

4 For as small Brooks most fair and goodly seem,
When little Channels do their course maintain;
Yet would a Man them scarcely Waters deem,
If they drifling in some River main:

Ev'n so a *Subject's* heart that doth contain
True *Fortitude*, but in a measure small,
Great glory to himself thereby may gain,
But if in *Princes* heart the same should fall,
It scarcely would be counted *Fortitude* at all.

5 Wherefore the *Hearts of Kings* are said to be
Like *Mighty Rivers* in th' *Almighties* hand,
From which as from a little *Ocean*, he
Disposeth *Water* over all the Land:

His *Nobles*, which about like *Brooks* do stand,
Refresh and water ev'ry *Dale* and *Plain*,
As from their *Sovereign* they have command,
But all draw *Water* from one *Ocean* main,
Whither all *Tribute* must return with thanks again.

6 God grant by me may rightly be defin'd
Brave *Fortitude*, which twofold I do name,
Of Body one, the other of the Minde:
This *Fortitude* of *Body* is the same

We common have with Beasts both wilde and tame,
Encreast by feeding, strength, good constitution;
In stout sustaining is her greatest fame,
Next in on-setting with brave resolution:
This helps in *War*, but *minde's* it best in persecution.

7 I twofold likewise call that of the *Minde*,
One true, the other that which Men do fain,
When for false ends we nobly are enclin'd,
Or when these *Causes* following constrain;
Passion, Experience, Ignorance, Art, Gain.
Passion of fear, of Fury, Hope, and Anger;
By these we mighty things do oft darraign,
Experience, Art, make us to dread no danger,
By *Ignorance*, and for *Gain* we boldly Life endanger.

- 8 For fear of danger, and t'avoid disgrace,
 The Coward faint will like a Dragon fight;
 Who can withstand the fury of the Base?
Experience, Art prevail oft against might;
 And *Ignorance of danger* doth incite
 The fearfull, great atchievements to aduenter,
Custom of winning makes us oft in spite
 Of Fate and Fortune into Battels enter:
 By Sea, for hope of gain, some to the Indies venter.
- 9 But *Fortitude* which doth prepare the *Minde*
 For God and Goodnesse chearfully to die,
 Is that brave *Virtue* formerly defin'd,
 Which Death nor Hell it self can terrifie:
 By this we only on the Lord rely,
 And strong in God, and Power of his might,
 Put on our arms to fight most valiantly,
Faith, Hope, and Truth, with *Patience, Justice, Right*,
 And with the *spirituall Sword* undantedly do fight.
- 10 Though of our selves we no more able are
 These mighty Arms to wear and weild aright,
 Then little *David* was King *Sauls* to bear,
 When he *Goliath* met in single fight;
 Yet, if Gods power we consider right,
 And set by all the worldly strength we haue,
 Relying on his providence and might,
 As *David* we may say, with courage brave,
 Who me from *Bear* and *Lion*, from all harm shall save.
- 11 For from the Lord is all sufficiency,
 Our Enemies in Christ we nothing fear,
 But fight Gods Battels most couragiously,
 In whom we able to do all things are:
 And as he shame endur'd and crosse did bear,
 So *Souldiers* of our valiant *Generall*,
 We with undaunted resolution dare
 Oppose the *World, Flesh, Sin*, and *Devils* all:
 Whose *Faith* stands firm in Christ, what dread can him apall?

12 Though *spirituall Enemies* do more abound
In number, Malice, Strength, and Policy,
Yet by these *spirituall weapons* we confound
Them all, triumphing on them valiantly :

This *spirituall strength* grows in us inwardly,
As doth the new and inward Man revive,
Which stronger grows as our corruptions die,
And by the *Fleshes* weaknesse most doth thrive,
And when the *Body's* dead, preserves our *Souls* alive.

13 Our Soul, the subject of true *Fortitude*,
Not giv'n by Nature, but infus'd by Grace,
The spirit of Man it is that doth include
This most heroike *Virtue* : 'Tis not place,
Wealth and preferment, or a noble Race,
And Breeding that doth raise so high the Minde,
To count all fading Objects vain and base,
And wholly be to heav'nly things inclin'd,
Whereby our strength above all earthly things we finde.

14 True *Fortitude* is born ev'n from above,
And in *Loves Court* is of such high regard,
That none couragious are but they that *love*,
And of their *valour* hope for *Loves* reward.

Love conquers all : oh ! What can be compar'd
To mighty *Acts of Love* ? whose jealous ire
Consumes all that her Grace do not regard,
Oh ! what is stronger *Loves* hot desire ?
None e're without her did to noble acts aspire.

15 (No *flouds of tears* are able to disgrace
The resolution of brave *Fortitude*,
Which like pure *Diamonds* adorn her face,
And from her all hardheartednesse seclude :

Oh, may mine eyes like Fountains be endude
With flouds in War my panting Soul to cool.
'Tis Satans policy first to exclude

From quenching waters the besieged Soul,
Then burn the town with fire when he hath stopt the Pool.)

- 16 When valiant *Gideon* went out to fight
 With *Midian*, God made a Proclamation,
 Who dreaded or did fear the Enemies might,
 Return should to their People and their Nation ;
 And shall we in this *spirituall dimication*,
 Hope to withstand our *ghostly Enemies*,
 Except our Hearts be strengthned 'gainst tentation,
 To fight with *Powers, Principalities*,
 And by true *Fortitude* to tread down injuries ?
- 17 Wherefore the Son of *Sirach* doth compare
 The heart of Fools to an high platt' red wall,
 Which storms of winde and winter cannot bear,
 But shaking, tottering, at length doth fall ;
 Imaginations vain his heart apall ;
 But a wise heart, that is established
 By counsell, to a strong and stately Hall,
 With Beams and Ligaments so coupeled
 As it of Windes and Tempests never stands in dread.
- 18 As *Harts* huge *Horns* him profit not at all,
 By reason of his faint and fearfull heart ;
 So *Christian Armour* yeelds defence as small,
 If *diffidence* our *Fortitude* pervert,
 And as none prouder march then stately Hart,
 In Summer fair of his prosperity,
 But if he hear a Dogge, or see a Dart,
 Doth faint for fear and flyeth cowardly ;
 So doth the Man whom God doth *Fortitude* deny.
- 19 The heart of Man's like *Pilot* in a Ship,
 Whose cunning in calme weather is unseen,
 But if Windes blow, and Waves to Heav'n up skip,
 And all in danger great of drowning deen,
 Then both his skill and courage may be seen :
 Then though the Sails be rent and Ship be torn,
 He faints not till the wished Port he win :
 So though our *Flesh* here's tortur'd and forlorn,
 Yet by true *Fortitude* we to our Hav'n are born.

20 As *Branches of the Palm*, the more oppress'd
 With burthens, nearer Heav'n themselves do raise;
 So *Fortitude* in valiant Christians breast,
 The more assaulted, merits greater praise:

And as those boughs are stronger found alwaies,
 That are oppos'd to *Boreas* boystrous blast,
 Then those on whom the South and Westwinde plays,
 So that Mens minde doth stand most firm and fast,
 Who hath through greatest perils and tentations past.

21 With heathen scarce a Man of War was found,
 Able in Peace to conquer injury;
 The godly in examples do abound,
 Of suffering and doing valiantly.

Let captiv'd *Lot* declare how mightily,
 From mighty Kings him *Abram* succoured,
 Which shews his strength and magnanimity;
 But his mind's valour, when he suffered
 Cold, Famine, Banishment, his own Son slaughtered.

22 Most Princely *Jacob* with God wrestled,
 And therefore better might with men prevail;
 Yet how was he by *Laban* injured?
 His brother *Esau* did his life assail,

Yet strong in God his heart did never fail,
 Not, when at Mahanim he met Gods Host;
 And *Esau*, with four hundred, did he quail.
 Of *Josuah's* valour may all *Judah* boast,
 But of them all herein may *David* glory most.

23 *Apocryphall* are *Stories*, not the *facts*,
 Of *Machabaus* and his Brethren;
 Whose noble *Fortitude* and *valiant Acts*,
 Transcend the courage of all mortall Men.

Oh! wondrous prowess which they shewed then,
 For to defend their Laws and Liberty,
 Their Temples, Cities, Wives, and Childeren,
 From prophanation by Idolatry,
 And from the bondage of an Heathen enemy.

24 I might of *Moses, Caleb, Gedeon* tell,
Jephtha, Job, Samson, Davids Worthies three,
 That through an Hoast drew Water from a Well;
 Ev'n millions of examples you may see

Of Saints, which in Gods Book our paterns be.
 As Children three which would endure the flame
 Before they would commit Idolatry;
 Of all the Apostles only *Paul* I name,
 Whose Fortitude in God deserves eternall fame.

25 What! are the *Servants* greater then their *Lord*?
 No; all the strength that did in them abound,
 He of his fulnesse did to them afford,
 In whom all perfect *Fortitude* was found!

Whom when he did converse with Men on ground,
 No Devil, Power, terrour could dismay:
 And that he might, at last, Hels powers confound,
 His Life, on curst Crosse, ev'n down did lay;
 Sad Night! But lo, His rising brings a joyfull Day.

26 What? Shall I here all *Woman-kinde* exclude,
 As Subjects mean for this *Heroike Grace*?

No: In the minde is seat of *Fortitude*,
 And oft in *Female breasts* obtains high ylace, (Face,
 'Tis not proud Looks, mens Tire, stout Speech, bold
 Can Women for true Fortitude commend t
 No *Virtue* like to *Modesty* doth grace
 That Sex, and best their Honour doth defend:
 In this the bravest Women alwaies did transcend.

27 By *Debora's* courage *Barac* did prevail,
 And *Jael* him from *Sisera* did free,
 Most modest *Judith* durst the Head assail
 Of *Holofernes*; *Hester* next I see

Bring *Haman* ur to shame for *Mordochée*:
 Shall I name one that doth surmount them all?
 Lo, our late Queen *Elizabeth* was she,
 Yet was most modest, shamefac't, Virginall:
 All Female boldnesse Impudence, not Grace we call.

28 But we return to *Fortitude* within,
By which we fight 'gainst spirituall enemies,
World, Devil, Flesh, and our originall Sin,
Hell, Empires, Powers, Principalities.

To our *spirituall Peace* all enmities :
Against these, for our safegard, we embrace
All *spirituall Graces*, as sure remedies ;
Ah ! how dare they look Satan in the face,
That are quite destitute of all *true saving Grace* ?

29 Alas ! what strength have they then that depend
Upon the *Pope* and his *Supremacy*,
Or hope his holy *Water* can defend
Them from this strong and subtle enemy ?
Saints Reliques, *Buls*, *Beads*, and such trumpery,
Are now the only weapons they must wear ;
Their *Agnus Dei* do so terrifie
The Devil, and away ill spirits scare,
For other *spiritual Armour*, now they need not care.

30 How hope they to be able to withstand
The Serpents malice, and the Worlds despite,
Who lay by *Arms*, and loose and idle stand,
Not buckling themselves unto the fight ?
As *Arms* were, like apparell, for delight,
Or for sport only, and a glittering show,
These fainting hearts that are afraid to fight,
Vain Fools that never yet Hels strength did know,
Which at the first encounter them will overthrow,

31 Alas ! ev'n too too many now adaies,
Like Gallants of our time, make goodly show
In glitt'ring *Arms*, and brag great might in Frayes ;
But come where danger to their life may grow,
They then away both *Arms* and *Weapons* throw.
Thus they abuse the knowledge God doth lend,
Unto their ruine and their overthrow,
Wanting true valour *Truth* for to defend,
And *Christian Fortitude* to hold out to the End.

32 My only wish is, ever to be strong
In God and in the power of his Might,
Casting off all things that do not belong
Unto the *Christian Battell* I must fight:

Oh! who in wars can serve his *Prince* aright,
That doth himself with *Worlds affairs* entangle,
With *spirituall Weapons* we maintain this fight,
And not with cunning at the *Bar* to jangle,
We here must fight for Life, and not for profit wrangle.

33 I here confesse mine *inward strength* is vain,
Unable to withstand such enemies,
That I to seek out of my self am faine,
For help against Hells pow'r's and policies;

So many are my known infirmities,
I mine own strength do utterly distrust,
Hoping thy *Grace* that all our wants supplies,
Will strengthen me against Hell, Sin, and Lust,
Since in no finite Power but infinite I trust.

34 Oh, grant me firm on thine *Omnipotent*,
In crosses and afflictions to rely,
And wholly to renounce all confidence,
Mans strength, or hope in Princes, can supply:

Who, under shadow of thy Wings do lie,
No forraign Power, nor inward dread can fear,
Thy strength is seen most in infirmity,
In thee we able to do all things are,
By force of thy great Might we ought adventure dare.

35 Great is the *Power* wherein we do trust,
A mighty *Power* and exceeding strong,
Able to raise our *Bodies* from the dust,
And to *Eternity* our life prolong:

All pow'r from God, to God all doth belong,
Why then should'st thou my Soul distrust or quail?
On him rely, and none can do thee wrong:
Thine *Heart* and *Conscience* Satan may assail,
But by Gods help, thou shalt against them all prevail.

36 So by this mighty *Power* we shall at length
Be *Victors*, though Sin seem us here to foil :
Lord grant me this *spirituall Pow'r* and *Strength*,
That though my Body suffer here a while,
And like a Coward off doth take the foil ;
I may with courage so my *Soul* defend,
No Power me may of *spirituall Arms* despoil.
Lord grant I practise may what I commend,
So I, with praise my Book and Meditation end.



TH



THE BRIDES ORNAMENTS.

The Third Book.

MEDITAT. I.

Of Heavenly Knowledge.



1 Daily Warfare is a *Christians* life,
Where *Souldiers* all not only stand in need
Of *Arms* and *Valour* (to maintain the strife
The cursed *Serpent* makes with *Adams* seed
But of this *Treasure, Knowledge*, both to fee
Their *Souls* with food most pure *Celestiall*,
And furnish with such *Weapons* as they need ;
I therefore her *Loves Treasurer* do call,
For we in daily want stand of her *Treasure* all.

2 By feigned *Treasure* did the *Serpent* train
Our two first *Parents* to their cursed sin ;
Pretending they should goodly *Treasure* gain,
And *Knowledge* both of good and evil, win :
But good doth end where evil doth begin ;
For dross they do exchange their purest gold
The *Serpent* bad without, themselves within,
They finde the evil, as the *Serpent* told :
But up to Heav'n flies good, which can no ill behold.

3 Thus all our *Treasures* lost we had before,
 The *Knowledge* of *Gods* nature and his will,
 And we become unarm'd, rude, naked, poor ;
 Of all things ignorant, but doing ill :

Now us our enemies may easily kill,
 We having lost our *weapons* and our *treasure* :
 Which *wealth* and *weapons* if regain we will,
 We must attend this heav'nly *Ladies* pleasure :
 Divine sweet *Knowledge* not confin'd by weight or measure.

4 Thou *Word Incarnate* ! whom aright to know
 Is Life eternall, Joy, and happy rest,
 To me this *Ladies* wondrous Beauty show,
 And richest *Treasures*, which in *golden Chest*,
 Thou hid'st from *Hell* and malice of the *Beast* ;
Knowledge, contain'd in either Testament :
 Wherein thy Will and Nature is exprest
 How we should live and *Serpents* sting prevent,
 How conquer *Hell*, and serve thee with a true intent.

5 Some *Knowledge* call, th' habit of demonstration,
 Some her to know by causes do define ;
 Some th' *Understandings* sound determination,
 We her to heav'nly *Doctrine* here confine :
 Which in a threefold *Book* to man doth shine,
 Of *Creatures*, first, and latter Testament,
 The *Book* of *Creatures* shews *Gods* power divine,
 The *Law* is much in types and shadows spent,
 Whereof the *Gospel* is the full accomplishment.

6 In *Book* of *Creatures* all men may observe
Gods Wisdom, Goodnesse, Power, and Providence,
 By which he made the world and doth preserve
 In truest motions, its circumference :

Sending from Heav'n rains sweetest influence ;
 Filling our hearts with Mirth and joyfulness ;
 And giving all things, Motion, Being, Sense,
 This doth *Gods* power and God-head plain expresse,
 But not his Will, which leads to endlesse happiness.

Yet by this Book are left without excuse
 Idolaters who down to *stocks* do fall;
 Which their own hands have made for such abuse,
 And leave their *Maker*, blessed over all;
 Who as his *Power and Goodnesse generall*
 Appears most plainly in this Worlds Creation;
 So doth his gracious *Bounty* on them fall,
 In sending food for daily sustentation,
 And in their healths and lives continuall preservation.

8 The next two *Books* most plainly do disclose
Gods Will particular and generall,
Particular to Patriarks, Prophets, those
 That till *Christs time* on God aright did call:
 For this did not on all the Nations fall,
 Gods will was then in *Jury* only known:
 But now the *Gospel* soundeth out to all,
 The seed thereof in ev'ry Nation's sown,
 Which doth reveal hid mysteries before unknown.

9 The *first* Gods power and providence doth show,
 The *second* types out our Regeneration;
 The *third* directly leadeth us to know
 All that is needfull for our own Salvation;
 Ev'n from *Election to Glorification*:
 This *Book* reveals all secret mysteries,
 Hidden in *Christ* before the Worlds foundation;
 Though Worldlings this as folly do despise,
 Yet this true *Knowledge* only happy makes and wise.

10 As some great *Princes* might and Majesty,
 Is often to the meanest stranger known;
 But his most secret counsell and decree,
 To *Friends* and *Counsellors* is onely shown.
 Evn' so the *King of Kings* holds not unknown
 From *Heathens* sight his *Majesty* and *might*:
 But hath disclosed onely to his own,
 The secret of his counsels and delight;
 Whereby they may him worship, please, and serve aright.

- 11 This is the *Knowledge* which I seek to trace,
This only doth true happinesse afford,
Whereof the only cause is inward *Grace*;
And *understanding* Gods most holy Word:
The Helps which *Humane Learning* do record,
Law, History, Arts, Physicke, Poetry;
Are but as *servants* waiting on their Lord,
And *hand-maids* to their *Dame Divinity*;
All *Knowledge* without this is foolish vanity.
- 12 Sweet *Grace*, which dost true *Knowledge* of Gods will,
To *Babes* and *sucklings* oftentimes reveal,
When from great *Clerks* of Wisedom and deep skill,
Thy pleasure is this *treasure* to conceal;
Oh *sacred breath*! which in our hearts doth steal,
Like sweetest *Zephyrus* most pleasing winde,
Whence no man knows, yet doth it surely seal,
That certain *Knowledge* which I seek to finde,
Knowledge of God and *Christ the Saviour* of mankind.
- 13 All *Graces* that do serve *Loves Royall Queen*,
From *heavenly Knowledge* have their maintenance,
And alwaies in her company are seen,
None without *Knowledge* may near *Leve* advance;
With her are *Diligence* and *Temperance*,
True Faith so near her ever doth attend,
You would her take for *Knowledge* at a glance,
Though often *Faith* doth so her self transcend,
That she beyond the reach of *Knowledge* doth ascend.
- 14 Not *Faith* alone but *works* accompany
True *Knowledge*, who in words doth make profession
He knows God, but in *works* doth him deny,
Is ev'n a lyar by his own confession;
How many from this rule do make digression?
That would in *Knowledge* be accounted high,
But give themselves to *Pride, Lust, and Oppression*;
Envy, dissembling, Schisme, Idolatry,
Alas true *Knowledge* never kept such company.

- 15 Some only seek to *know* that they may *know*,
 And this is *foolish curiosity*,
 And some of Learning make a goodly show,
 And this is *base and idle vanity*;
 Some *Knowledge* seek for their *utility*,
 Or their preferment, which is *filthy gain*;
 Some to teach others which is *Charity*,
 Some by this *Knowledge* seek Heav'n to attain,
 To know and walk not right is damnable and vain.
- 16 I liken this true *Knowledge* to the flower,
 Or blossome springing from the root of *Grace*,
 That doth most gloriously adorn *Loves bower*,
 And fills with pleasant odours all the place;
 Which blossome beautifull in little space,
 It self into most goodly fruits doth spend,
Faith, Mercy, Peace, each good and perfect *grace*,
 Which fruit so far the flower doth transcend,
God, Men, and Angels taste it, and the same commend.
- 17 As Blossomes do not from root lively spring,
 That after blowing have a fruitlesse fall;
 So *Knowledge* that in *Works* is vanishing,
 Had never any root from *grace* at all.
 But is like to good seed that's said to fall
 From sowers hand, down by the high-way side,
 Whose rooting being shallow, loose, and small,
 Could not the *Suns* hot scorching heat abide;
 But in the blade, with some, small light affliction dide.
- 18 Some liken heav'nly *Knowledge* to the *Sun*,
 Then which in this world nothing more to fight
 Objected is: But we by *Sin* become,
 Like him born blinde, depriv'd of naturall light.
 Till some *Power* supernaturall enlight.
 And though more plain in this world nothing's shown,
 Then *Gods* eternal *Godhead*, *goodness*, *might*;
 Yet until *Grace* enlighten 'tis unknown,
 No cause hereof in *God* but in our selves is known.

19 *Knowledge* is like the talents which the *Lord*,
 When he went forth did to his servants lend :
 The first who his own talent up did hoard,
 Like him that for his *Knowledge* doth contend ;
 But therewith not himself, nor others mend :
 He that with talents two gain'd other twain,
 Is he that doth his time and labour spend
 To save himself, and those with him remain,
 But he that gain'd the five seeks all mens souls to gain.

20 I *Knowledge* to the *Virgins Lamps* compare,
 Which foolish maids had common with the Wife,
 Oil works of Piety and Mercy are ;
 Which foolish *Virgins* idly do misprize,
 But when one, *Lo the Bridegroom comes*, outcries,
 The foolish *Virgins Lamps* are spent and done,
 Wherefore they must to merits merchandize,
 And borrow when they of their own have none,
 The Churches *Treasury* will furnish ev'ry one.

21 Like Widows Oil that doth encrease by spending,
 Like flames that lightning others gain more light ;
 Like Usurers coin that doth augment by lending ;
 Like Joy that most encreaseth by delight.
 Like *Manna* that the Angels food is hight,
 Whereof each gathers what may him suffice :
 Except such as in *Flesh-pots* more delight,
 Like Springs which more you draw the faster rise,
 Like *Tutors* who by teaching Scholars grow more wise.

22 No *Simile* can her so well expresse,
 As infinite and boundlesse treasury ;
 Or Sea of waters which become no lesse :
 Though Fountains all with streams it doth supply.
 How infinite is this grand Mystery,
 To lay of nothing this huge Worlds foundation :
 One God, three Persons in the *Trinity*,
 Oh depth of *Knowledge*, Gods own *Incarnation*,
Obedience, *Passion*, *Resurrection*, *Exaltation*.

23 Oh ! I am drown'd, here *Elephants* may swim,
 My *Lamb-like Muse* in *shallow Fords* must wade,
 And seek for *Knowledge* to desist from *Sin*,
 And make *Faith, Mercy, Piety* my trade.
 By *Faith*, I know, *Christs* merits mine are made ;
 The rest are fruits of my *Sanctification*,
 Abundant *Knowledge* doth with sorrow lade,
 To *Know* and do *God's* will is delectation,
 And only by *Christs* merits bringeth to *Salvation*.

24 This is the *Knowledge* which our *Saviour* meant,
 Whenas he it *eternall life* did call ;
 To *know God*, and the *Christ* which he had sent ;
 This is the *Knowledge* so much sought of all
 Before and since the *Law*, and ever shall,
 Though till *Christs* time it was so shadowed ;
 As cover'd it in types and signs seem'd small,
 But since *Times fulnesse* it accomplished,
 Behold, they all in *Christ* are easie to be read.

25 By this did *Abel* offer of his *Sheep*
 The fat, and *God* accepted his oblation :
 By this so well *Gods Law* did *Henoch* keep,
 He him exalted from earths habitation ;
 For this did *Abram* leave both *House* and *Nation*,
 Assured, that from out his *Loins* should spring
 That *Knowledge*, which to *know* was his salvation
 Herein did *David* though he were a *King*,
 Take more delight then *Crown* or any worldly thing.

26 See next his *Royall Son*, *King Solomon*,
 Then whom arise a *Wiser* never shall,
 Who knew plants natures ev'n from *Lebanon*
 Her *Cedars* tall to *Hysope* by the wall :
 Who as in *wealth* in *Knowledge* passed all ;
 Yet after he had traced *Vanity*,
 And found how sons of men thereby did fall,
 Him to this *Knowledge* did again apply :
 And swanlike sang *Christs Churches Epithalamy*.

27 Wake I, or sleep, or am I in a trance?
Or do another *Solomon* behold?
A *David* who doth far and wide advance,
His gracious Scepter? But no bounds can hold
His *Knowledge*, secret things for to unfold;
Law, History, Arts, and Philosophy,
All noble *sciences* that can be told,
Yet seems to love alone *Divinity*,
Which truly can direct in *Peace* to live and die.

28 Who as he is the *Learnedest of Kings*,
So 'tis his Joy and Glory for to be,
The *King of Learned men*; which in all things,
Makes God to prosper him as all may see.
This makes him raise to place of high degree,
Men of great *knowledge*, well to rule the *Land*,
And put down *Ignorance* and subtlety,
Which highest in their own conceits do stand;
Longsway thou *Britains* Scepter with thy sacred hand.

29 And when thy Cloak *Elias*-like must fall
Upon *Elisba* thine undoubted heir,
Inherit he thy *Peace* and *Knowledge* all,
And in thy *Spirit* rule as in thy chair.
But I must leave this field so ample fair,
Teach me, O Lord, to *know* and *do* thy will,
And let thy *grace* again in me repair
Thine *Image* lost, and all corruptions kill;
Thus we thy will on Earth as they in Heav'n fullfill.

30 This *knowledge* must stand by us at our last,
Whenas we ready are our souls to tender
To him that for false *knowledge* curious taste,
Though guiltlesse did his life to Justice render:
For this the *Holy Ghost* doth more commend her,
That bare her *Saviours knowledge* in her brest;
Then that she bare him in her womb, yet tender,
For *One* all *Generations* call her blest,
By th' other one of his *true members* she doth rest.

- 31 But though this only necessary is,
And first for our salvation to be sought,
We only at our last of it have misse,
As too mean subject for ambitious thought :
Thus the unlearned rise, and heav'n have cought,
When *greatest Clerks* with Sciences profound,
Heartless, and comfortless to Hell are brought,
For God doth their great wisdom oft confound,
Because their inward parts are not sincere and sound.
- 32 Alas ! of *knowledge* here we have no care,
But all our *youth* in follies idley spend ;
Our strength in lusts and strifes away we wear ;
In *age* we worldly profit all intend :
Alas what gain we by this at our end ?
When our frail Body doth return to dust,
Our Soul to him that gave it must ascend,
Whereof least jot of time account they must,
Which hath been spent in discord, profit, folly, lust.
- 33 Oh ! knew we but the vertue of this treasure,
Like to the Merchant wise, we would sell all
To buy it, where we should finde profit, pleasure,
Such Joy as never on our hearts did fall :
Oh heav'nly Comfort ! Joy spirituall :
Delight unspeakable in hearts that grow,
Of those that she is conversant withall ;
What Joy can there be greater then to know
Gods endlesse *Love* in *Christ*, which she to us doth show.
- 34 Sure I could wish my whole life here to spend,
In this divine most holy contemplation,
Whereof I know not how to make an end,
She yeelds such plenty of sweet Meditation :
Most heav'nly mysteries of our Creation,
Wherein appear *Gods* Might and Majesty ;
But above all his love in Mans salvation,
This is that wondrous hidden mystery,
Into the which ev'n Angels did desire to pry.

35 But we confesse though thou dost here reveal,
 Abundant *knowledge*, yet we little know;
 Wherefore 'gainst us the *Heathen* may appeal
 Who though thou didst, to them but glimpses show
 Of *Truth* and *Justice*, did more righteous grow,
 Then we that do thy *sacred Truth* confesse;
 And make of *Purity* a glorious show;
 But to adorn the *Gospel* we professe
 With works of *Charity*, ah! we do nothing less.

36 Oh it is meat and drink, we know not of;
 To know and do our heav'nly Fathers will:
 Our blessed *Saviour* alwaies fed thereof,
 And hereof Saints and Angels eat their fill.

These are the fruitfull plants which flourish still,
 Milk, Hony, living Water, spiced Wine;
 Which do refresh Christs *Sponse* when she is ill:
 These *richest Jewels* which her make so fine,
Locks, Ribands, Roses, which so gloriously do shine.

37 For this, she is the *Bridegrooms* darling *Dove*,
 And unto her that bare her only dear:
 For this the daughters when they see her love,
 And all the *Queens* and *Wives* make merry cheer:

This makes her look then *Sun* and *Moon* more clear,
 Her *navell, belly, head, necke, breasts* adorn;
 With these she to her *husband* doth appear,
 More *beautifull*, then is the fairest *morn*;
 Or fair like *twinning Ews*, on *Gilead* washt and shorn.

38 Thou that such heav'nly *Knowledge* didst instill,
 Into plain *Fishers* that they could confound
 By argument, ev'n Clerks of greatest skill,
 And dive into thy *Mysteries* profound:

Who by their *cloven-fiery Tongues* forth sound,
 The *Knowledge* of thy *Truth* to ev'ry Nation;
 Canst make this *Knowledge* in mine heart abound,
 By one spark of divine illumination,
 And ravish my weak soul with heav'nly admiration.

39 And though imperfect here our *Knowledge* be,
By reason of our humane imperfection,
And for by *Faith* alone we things do see,
And nothing *know* indeed in true perfection;
Yet when thy *Spirit* clears our mindes infection,
We shall then know ev'n as we now are known;
And things now seen by mirrour-like inspection;
To us shall be most evidently shown,
In *Knowledge* we shall reap what we in *Faith* have sown.

40 What then's *imperfect* shall be done away,
Knowledge shall perfect our felicity;
Which is our free beholding God for aye,
In his great *Goodnesse*, *Love*, and *Majesty*,
So far as *finite* may *infinity*,
Farther to reach my *Muse* dares not be bold,
When *Angels* of so high sublimity
Gods Light and Majesty cannot behold,
Finite with *infinite* can no proportion hold.

MEDITAT. II.

Of Zeal and godly Jealousie.



1 H that some holy fire enlightening, (vine,
My Soul now ravish would with thoughts di-
Whilst I of *jealousie Loves* daughter sing,
And godly Zeal, which like the *Sun* doth
Alas! *Minerva*, and the *Muses* nine, (shine.
Are too weak helps their aid here to entreat,
With *Cole* from *Altar* let some *Seraphine*
Touch my rude tongue, and set my brain on heat,
The *Glory* of this *Grace* in lofty rhimes to sweat.

2 Fit Subject for a sacred *Poets* Verse,
Which should it self in *Extasie* transcend,
Zeals sacred Praise, with *Knowledge* to rehearse
Both *Method* and *Devotion* do commend:
Who as the *household Chaplain* doth intend,
To all that live in Royall Court of *Love*,
And *Prayers* for them all to heav'n doth send,
For without *Zeal* none possible can move,
To high *Olympus* Court, the Seat of mighty *Jove*.

3 For *Prayers* that to Heav'n seek to ascend,
Without the Fervour of this sacred *Zeal*,
Fall down like smoaky vapours that intend
Into *Airs* middle Region to steal:
But those that are supported by her seal
Like *Fumes* of Incense by the *Lamb* contend
Ev'n in th' *Almighties* presence to reveal
Our wants, and crave his aid us to defend:

'Gainst worlds and *Serpents* posson to our latest end:

4 Oh thou to whom it was both drink and meat,
 To finish and to do thy Fathers Will,
 Whom *Zeal* of *Gods* own House ev'n up did eat,
 And made thee on the Cross thy blood to spill :
 Who whipst out Merchants that thy house did fill
 With doves and money, thieves and merchandise,
 Some *e alons* juyce into my pen distill,
 And raise my minde above her wonted guise,
 That so my *Muse* may with her matter sympathise.

5 All other holy *Graces* disposition,
 By Rules of *Art* I formerly define ;
 But *Zeal* so fervent is no definition
 Can her contain, or bound in any line ;
 Only she is by nature pure, divine,
 Beloved Daughter to the *Queen of Love*,
 Whose *Mothers Graces* so in her do shine,
 She well the *primate* of her *Court* may prove,
 And ranked be for place all other *Peers* above.

6 I here omit that *Zeal* which without hate
 Of others, doth to vertuous deeds contend,
 And us enflames that *good* to emulate,
 Which we to be in others apprehend :
 I here that holy *jealousie* commend,
 Which only doth from *Love* divine proceed ;
 When, not for our, but *Gods* cause, we intend
 To love both him and his in word and deed,
 For this is that right *Zeal* which of true *Love* doth breed.

7 *Truth* comes by *Knowledge*, and from *zeal*, *devotions* ;
 When therefore *zeal* doth with true knowledge meet,
 She doth enlarge our hearts with heav'nly notions,
 Sublime, transcendent, admirable, sweet ;
 But where this *knowledge* wants, she's undiscreeit,
 Rash, violent, seditious, rude and blinde,
 Faults for so fair a *Lady* far unmeet ;
 You see two *zeals* here of a differing kinde,
 I leave the worst, and seek the fairest out to finde.

- 8 Sweet *Lady* ! daughter to the *Queen of Love* ;
Which is the cause of *Zeal* and *Jealousie*,
If you will ask me what this *Queen* doth move,
To love us wretches that in sin do lie ;
I answer, *Goodnesse* of her *Majesty*.
Most excellent is then this holy fire,
Of *zeal* proceeding from such ancestry,
Goodnesse and *Love*, which therefore we require
To true effects of *Love* and *Goodnesse* to aspire.
- 9 Sweet *zeal* ! How fairly dost thou beautifie
Th' affection, where thou mak'st thy habitation,
Like *Temple*, which thy Lord did purifie,
Whenas his Soul with *zeal* and indignation,
Was mov'd to see *Gods* Temples prophanation,
Not suffering thy house of endlesse rest,
To be abus'd by Pride or lustfull passion,
Th' affection which doth lodge within my brest,
The *Temple* where Christ and the *holy Ghost* should rest.
- 10 Companions of *Zeal*, are *Piety*,
Faith, *Knowledge*, *Patience*, *Firtitude*, and *Right*,
In works of *Mercy*, *Peace*, and *Charity*,
And sweet *Humility* is her delight :
With all her Power she is opposite
Against all that *Gods* glory may oppose,
She spends in fervent *Prayers*, day and night ;
And those by *Knowledge* doth so well compole,
They bring *Gods* blessings down, and up his judgements close.
- 11 Oh *Zeal* with *Knowledge*, *Faith* and *Charity*,
Who able is thy vertue to commend ?
Which doth the *Church* into one *Body* tye,
And for *Gods* glory only dost contend ;
For *publique* good, and not for *private* end.
Lo ! the *Angels* *Being* doth in *zeal* consist ;
Whose *sacred ardour* doth all flames transcend,
Wherewith they oft enlight our mindes dark mist,
When flames of hottest *zeal* they to our soul suggest.

- 12 Oh! *Love* as strong as *Death*, and *Jealousie*
 Cruell as *grave*; Thy flames like coals of fire
 Consume and burn up all most violently,
 No Streams or Flouds can quench her sacred ire,
 Should we sell all we have we could not buy her;
 The Daughter *zeal* is like the Mother free,
 Them both from *Heav'n* th' *Almighty* doth inspire,
 And therefore neither will affronted be.
 With *Rivals*, *Heathen Gods* most base *Idolatree*.
- 13 Fond *Zeal* that's fitly called which doth want
Faith, *Knowledge*, *Love* divine, and *Graces* all,
 It still doth most vain superstitions haunt,
 And to most base *Idolatry* doth fall,
 Unhumane *Fury*, *Madnesse* tragicall!
 Of men, whom thus blinde *Zeal* and strange desire,
 Transports beyond *rage diabolically*,
 To offer up their children in the fire,
 Of some offended devil to appease the ire.
- 14 Strange is this *zealous fury* of the rude,
 When *Ignorance* doth guide their blinde devotion,
 The gathering of the froward multitude,
 When they be stirred with some fervent motion:
 All following some brain-sick idle notion,
 With discontent, against authority,
 Raise *Schismes* in *Church*, in *Common-wealth* commotion;
 Pretending all their *Conscience-liberty*,
 Alas! these be no fruits of holy *jealousie*.
- 15 God often by an *Anthropopathy*,
 By which his nature best we understand,
 Ascribes unto himself the *Jealousie*,
 As being link'd in *Hymens* holy band
 Unto his *Church*, his *Undeiled*; And
 His *Church* again, to shew her fervent *Love*,
 And *Joy* she takes in her new joyned hand,
 Like *Love-sick Bride* the *Bridegroom* oft doth prove,
 And him with *Zeal* invites her to embrace and *Love*.

16 Never new Wedded Bridegroom was more fain
 Of his new-Bride, then *Christ* is of his *Dove*,
 Never did truest *Turtle* more complain
 For losse of *Mate*, then this *Sponse* of her *Love*,
 It would a stony heart to fountains move
 Of tears to hear the Churches piteous mone,
 When she doth misse him whom her *Soul* doth love,
Where's my belov'd? ah Whither is she gone?
 And left his *saddest* Dear, to sigh and sit alone.

17 And therefore as a *Signet* on his heart,
 And as the *Seal* that is on his right hand,
 She would be joyn'd, that she might never part,
 But alwaies in his *Grace* and *Presence* stand.
 No *Keeper* in *Christ's* Vineyard must command,
 He will his Vineyard prune and dress alone,
 Whereby his *jealousie* we understand,
 His *Vine* the *Bridegroom* will have drest of none,
 The *Bride* out of his presence never will be gone.

18 Doth mine invention fail that wont to flow
 In *Similes* that make hard things seem plain?
 Or doth the whole Creation here below,
 Nothing afford *Zeals* nature to explain?
 Alas all earthly *Similes* are vain
 T'expresse the nature of this *Heav'nly* fire,
 Which in the glorious *Angels* doth remain,
 And in the *Spirits* of that blessed Quire,
 Which here with Hymns and Praises do *Gods* love admire.

19 Shall dust and ashes dare yet be so bold,
 Her to the *holy* fire to compare
 Which in the *Bush* thy servant did behold
 Flaming, but did the *Bush* not singe or fear:
 Such flames of *zeal* oft in our hearts there are,
 Which do enlighten them, but uot consume:
 These flames our *Prayers* to *Jehovah* bear,
 By these our *Praises* spiritually up fame,
 And in *Gods* nostrils are like incense and perfume.

- 20 Or shall I like her to some Lionesse
 Rob'd of her whelps, by some adventurous hand,
 Who in her wondrous woe and furiousnesse,
 Devours and slays all in her way that stand :
 Who can the force of *Jealousie* withstand ?
 Being of so great strength and wondrous might,
 God grant our *Zeal* the Truth may understand,
 And that true *Knowledge* may our minde enlight,
 To make us *zealous* for Gods glory and the right.
- 21 May I not like her to strong churlish wine,
 Which doth confound the brain, inflame the bloud,
 But cool'd with water pure, and sugar fine,
 For both of them is soveraign and good :
 Ev'n so doth *Jealousies* most fervent mood,
 Allaid with *sugar* of sweet *Charity*,
 And cool'd with *sweetest Crystalline* pure flood,
 The silent streams of soft *Humility*,
 Transcend in all good works of *Love* and *Piety*.
- 22 This is the *Zeal* and sacred emulation,
 Which the Originall doth signifie ;
 Which hath with *Love* in *Heav'n* her habitation,
 And all our actions here doth sanctifie.
 And when our Maker us shall glorifie,
 Behold ! our *Zeal* shall in perfection shine,
 Begun on earth in true sincerity,
 And as our *Fleshly* courage doth decline,
 Our *Zeal* will grow more hot, and nearest to divine.
- 23 *Zeal* made old *Abram* *Hagars* son reject,
 For scoffing at his holy promis'd seed,
 And *Moses* *Pharaohs* Court and grace neglect,
 When he th' *Egyptians* destiny did reed,
 That smote a brother of the holy breed :
 This *Zeal* made noble *Phineas* with his spear,
 Slay *Zimri* and *Cosbi* in their damned deed,
 Though *Saul* the fat of *Amelek* would spare ;
 Yet *Samuels* *Zeal* doth *Agags* flesh in pieces tear.

- 24 Oh had his Master *Eli's* burnt so hot
Against his sons, when they by violence
The fattest of Gods offrings from him got,
And with foul *Lust* defil'd the *sacred Tents* :
Had he like *Phineas* punish't this offence?
Our ears then should not have so tingled,
To hear of Gods great wrath and fore offence,
He and his sons in one day slaughtered,
And all his race from th' *Ark* for ever banished.
- 25 *Zeal* made the warlike *David* to aspire
To build an house for Gods own habitation,
And though wars crost his *zeal* and good desire,
Yet made he for it royall preparation,
And's Son it finisht on his laid foundation,
Who gold and silver Vessels in did bring,
It making *Judah's* Joy the admiration
Of all the world, the Seat of the great King,
Whither the *Tribes* go up for his true worshiping.
- 26 I may with this example dignifie
The noble *Zeal* of our late famous *Queen*,
Who much desired to reedifie
Pauls Temples ruines which so fearfull seem,
And make her fair as ever she was seen :
But wars abroad and broils within her Land,
Most fatall to this pious work have been ;
So as it still most ruinous doth stand,
Expecting help from *Solomons* pacifick hand.
- 27 *Zeal* like a *Torch* it own self doth consume,
Whist burning it to others giveth light,
And like to sweetest *incense* and *perfume*
For others Good, spends all her force and might,
Oh blessed fire ! if kindled aright,
It burn with Love of Heaven, and holy things,
Retaining in our hearts both day and night,
His sweet embraces, who is *King of Kings*,
Loathing the worlds vain wanton wicked dallyings.

28 This *Cupid* be thy souls and hearts delight,
Whose Bow and golden shafts of *Zeal* and *Love*,
Do conquer *Furies*, *Fates*, and worlds despight,
And stay the *thunderbolts* of angry *Jove* :

Oh see the force of *Love* and *Zeal* doth move
All powers that in *Heav'n*, *Earth*, *Hell* transcend ;
Grant thee alone I zealously may *Love* ;
And let thy *Jealousie* me safe defend,
That never to *strange Gods* I my affection bend.

29 Let us learn *Zeal* of him that in the daies
Of's flesh, did offer *Prayers*, supplication,
With strongest cries and tears to *God* alwaies,
That able was to save him from his *Passion* ;
And learn of him true holy indignation,
To be ev'n eaten up with fervent *Zeal*,
To see *theeves den* in *Gods* own habitation,
But first let *Knowledge* our *Commission* seal
That where this *Fervour* wounds, our *Charity* may heal.

30 But ah our *Zeal* of *Prayer* now grows cold,
Zeal of *Gods* glory like our *Charity*,
And as the world declines, now waxing old,
Ev'n so doth all our *Zeal* and *Piety* :

We raise our *houses* ev'n to dare the *skie*,
But raze *Gods Temples* equall with the ground,
Our *Fathers* built them for posterity,
And left with *Ornaments* adorned round.
But we them with their *Ornaments* seek to confound.

31 As for the *Temples* of the *holy Ghost*,
I mean our *hearts* the *Bridegrooms* habitation,
We will bestow on them no spirituall cost,
But leave them foil'd with vilest prophanation ;
Pride, *Lust*, *Vain-glory*, all abomination,
'Tis time to wish this holy *Bishops Zeal*
Would make of them to *God* new consecration,
And that the *holy Ghost* their doors would seal,
Against all spirituall theeves that *holy goods* would steal.

32 Oh that some holyfit of Heav'nly fire,
 Raifing my *Muse* to zealous contemplation,
 Would in mine heart that fervent flame inspire
 And zealous Love Saint Paul bare to his Nation,
 Whenas he could have wist ev'n reprobation
 For their sakes from whose flesh *Christ* did descend;
 Or of the Prophet, by Predestination
 Most sure, his name in *Book of Life* was pen'd
 Yet wist it wiped out Gods glory to defend.

33 But I confesse we rather do envy
 Gods gifts and graces in our Bretheren,
 And *Josuah*-like forbid them prophecy,
 Shewing more Zeal to honour Greatness, then
 To Glorifie the *King of Heaven*, yea when
 We in our hearts finde any emulation,
 'Tis for vain-glory and the praise of men,
 To build our houses, not Gods habitation,
 And leave fair large possessions to our generation.

34 Let us with *David* make a sacred vow,
 And to th' Almighty God of *Jacob* swear
 Never to come within our house, nor bow
 Our Limbs upon our Beds, till we prepare
 A place Gods spirituall Temple up to rear:
 Nor ever suffer sleep within our eyes,
 Or slumber in our eye-lids to appear,
 Till we an habitation do devise,
 Where we may to th' Almighty offer sacrifice.

35 My minde inflame Lord with that hot desire
 And Zeal to glorifie thy holy Name,
 That like thy *Martyrs* I may dread no fire,
 Because I feel within a hotter flame.
 Hot coals therefore shall be to me the same,
 As to the *Martyr* was the Boiling Oil,
 Which did more cool indeed then him inflame,
 Because his zeal within did hotter boil,
 Sweet heav'nly dewes do most enrich the hottest soil.

36 Oh were mine head a conduit full of tears,
Mine eyes two rocks continually to run,
As well to cleanse foul *Lusts* of youthfull years,
As cool the zealous flames in me begun;
Had I thus once my Bridegrooms presence won,
I never would let go my well-laid hold,
Till he into my *Mother's* chamber come,
With sweet embraces aye me to unfold,
His ardent *Love* would never let my zeal grow cold.

M

THE



MEDITAT. III.

Of Temperance.

- 1 **M**Y *Muse* now fares like to some *Pilot* wife,
 Who having some dread storms of danger past
 That tost his vessell oft up to the skies,
 Now sailing in the calm with temperate blast,
 Goes gently on, lest too much dangerous haste
 His ship unwares on hidden rock impight,
 And him and all his hopes away should cast:
 For thus it oft befalls some carelesse wight,
 To wreck in fairest calm when they the storm have quight.
- 2 I late was tost in rough and boisterous *Sea*,
 Of *Zeal* and *jealousie*, which having past,
 I am to sail in calm and fairest *Lea*,
 Of *Temperance* most abstinent and chaste;
 Therefore my *Muse* goes on with sober haste,
 Knowing against her many dangers lie,
 Which by the touch, tongue, smell, eye, ear, or taste,
 Would her entrap, and bring in jeopardy,
 Which *Poets* by the *Syrts* and *Syrens* do imply.
- 3 And therefore did the famous blinde *Bards* quill,
 Preferre *Ulysses* in his Court of *Fame*,
 Who of this *Temperance* had got the skill,
 Fore *Ajax*, *Hector*, or *Achilles* name,
 His *Odysses* may testifie the same
 Which were compos'd his *Temperance* to commend
 By which he men and monsters overcame,
 And did life, honour, chastity defend,
 Gainst *Syrens* and *Enchantments* to his latest end.

- 4 And sure the *Heathen* to all *Christians* shame,
Seem'd wondrously us herein to transcend,
But that they wanted that most holy flame
Of *Zeal* which I so lately did commend,
And *knowledge* which should guide them to their end,
All that they had by *natures* light was shown,
But *God* his *holy Word* to us doth send,
Whereby his *Will* and *Counsell* is made known,
What fruit then ought we bear where so good seed is sown!
- 5 *Eve* was the first Authour of *Intemperance*,
Led by her eye, nice taste, and fond desire
Of *Knowledge* with proud wicked *Ignorance*,
And chang'd *Gods* love to everlasting ire,
The Garden loosing for eternall fire;
But what she lost his *Temperance* doth gain,
Whose aid now in mine entrance I desire
Who from all food did forty daies abstain,
And all's Life from *intemperate* thought, word, deed, refrain.
- 6 This *Virtue* some do make so *cardinall*,
That all the rest in her they would imply;
As *Love*, *Peace*, *Concord*, *Pudor* *Virginall*,
Gentleness, *Meekness*, *Liberality*,
Thrift, *Silence*, *Friendship*, *Goodness*, *Gravity*,
Honesty, *Pureness*, all true *moderation*,
Which doth withhold from *Sin* and *Vanity*,
And bringeth unto true *humiliation* :
Most happy *Mother* of so fair a *Generation*.
- 7 But in some limits that I may her bound,
I her define to be a *moderation*
Of such *desires* as are within us found
In *Diet*, *Actions*, *Words*, and *Affectation* ;
For with these four I bound my *Meditation* ;
In *Diet* she requires *Sobriety*,
In *Actions* true unfeigned *humiliation*,
Her words she graceth aye with *Modesty*,
And her *affections* charms with *Meeknesse*, *Chastity*.

8 See in her *Diet* first *Sobriety*,
 In words and actions true *humiliation*,
 Accompani'd with precious *Modesty*,
 Last *Continence* from *Lust* and angry *Passion*;
 The cause of all is *prudent Moderation*;
 The aged *Palmer*, *Spencer*, *Guyons* trusty guide,
 That stands against all *stubborn perturbation*,
 By whose sage help, secure and safe we slide,
 By whirl-pools and deep gulfs which gape for us so wide.

9 For all through this worlds boistrous Sea must passe,
 Before we at our quiet Hav'n arrive,
 The *Boat* our *Body* is as brittle glasse,
 Our *Steers-man Temperance* it right doth drive.
 Besides the *Rocks* that threat this *Boat* to rive;
 Are many *Gulfs* and *Whirl-pools* of decay
 Which wait th' *Affections* and the *Senses* five
 By force and sweet *Allurements* to assay,
 Some fall by rage and diet, some by lustfull play.

10 But in that *Body* where doth reason sway,
 And *Sense* and *Passion* be obedient,
 There the *affections* all behold you may
 In happy peace and goodly government :
 There *Temperance* adorns her glorious Tent,
 With virtues all to make it shine most bright,
 The mirrour of Gods works most excellent,
 And to them all such bounteous banquets dight,
 As may be best for *Health*, *Praise*, *Profit*, and *Delight*.

11 Most *glorious frame of nature* ! which she built,
 The whole world in one point t'epitomize,
 Just, pure, and perfect, till *intemp'rate guilt*,
 Her Makers Hests by *Pride* did foul misprise,
 Since that she learned to be lowly, wise,
 And not obey *intemperate desire*,
 Thus she her *glorious house* reedifies,
 And most of all doth lowly *Cells* admire,
 The loftiest is no place for *temperate retire*.

12 She therefore never comes in company,
 Of such as swim in pride and bathe in blisse,
 Wasting their daies in ease and luxury,
 For in such ease men easily do amisse,
 But he whose minde in study watchfull is,
 Whose limbs are toyl'd with labour, minde with pain;
 She these as her sweet darlings dear doth kisse,
 The idle life cannot to her attain;
 Before *her Gate* high God *employment* did ordain.

13 Excesse doth make the minde of beastly man,
 Forget his first created excellence;
 That pure estate in which his *Life* began,
 And as a *Beast* that wants intelligence,
 'Twixt *sense* and *reason* put no difference;
 But like a *Brute* of base and swinish kinde;
 Delights in filth and foul incontinence,
 For *Lust* and *Wine* so far transform the minde,
 Affections bear the Sway, and royall reason binde.

14 Thus *Bacchus Fountain's* turn'd to puddle lake,
 Wherein like filthy beasts base men lie drown'd,
 And *Swines* of Gods *fair Imrges* do make;
 This *vice* hath now with us such footing found,
 As Drunkenness with glory doth abound,
Pure Liber, wont to be the *Muses* friend,
 All musing, wit and learning doth confound,
 The *Flemings* this did first to us commend,
 But herein we them and all Nations now transcend.

15 No bettrr stratagem doth *Satan know*,
 (I alwaies must except base drunkennesse)
 Then gaming all our youth to overthrow,
 The *fruit Intemperate* of Idleness.
 Oh horrible infernall wickedness
 To hear a wretch his Makers Name blaspheme,
 When Dice or Carding crosse his good successe,
 And ev'n his *Soul* which Christ's blood did redeen,
 With his estate, to hazard to a *dyes esteem*.

- 16 *Intemperate drinking, play, smooke* in excess,
Is now our gallants only occupation,
The poisoning fruits of their loose idleness,
Base *Gormandizing*, filthy *Fornication*
Is turn'd from foul reproach to commendation,
Now use of *Arms and manly exercise*,
Are held a *toil* and not a *recreation*;
Who so is *moderate, chaste, valiant, wise*,
Him as precise and cynicall they do despise.
- 17 Oh foolish man ! learn *Temperance* of thy Dog,
Thine Horse and Hawk, wherein thou tak'st delight,
Which when they shew sport thou dost not clog
And fill with food their greedy appetite ;
Thou them dost diet that they may be light,
And keepst from Lust their courage to prolong,
One dulls the Body the other kills the Sprite,
But *Abstinence* doth make both swift and strong,
The *temperate* mans daies are happy, healthful, long,
- 18 And may unto *Pauls Pilot* be compar'd,
Whose vessell with exceeding tempest tost,
Unlades and lightens, having most regard,
To save his life though all his goods be lost :
Ev'n so the *temperate* man in this world crost,
With baits of *appetite, Lust, anger, Pride*,
Makes use of those that for his use are most,
But needlesse things, wherewith his vessel's cloid,
With his own hands doth to the hungry fish divide.
- 19 When behold the starry Firmament,
Adorn'd with glorious *Lamps* of heav'nly fire ;
The Stars with their appointed rooms content,
And neither other to supplant desire ;
Their *Temperance* in Heav'n I do admire :
But then I view the ambitious sparks below,
Who to possess the whole Earth do aspire ;
And all poor Cottages to overthrow,
That stoop their prospect, great alone on earth to grow.

Nature with small, no plenty Lust can bound,
 Unlimited desires here satisfie,
 No Gold nor Silver can though they abound,
 Like stones amongst the *wise Kings vanity*,
 Though *Jesses Sonne* have such variety
 Of *Wives* and *Maids*, yet comes the *stranger Lust*,
Urias only Lamb for him must die,
 No home-bred fare can satisfie base dust;
 But strange rare cates from forreign Nations have we must.

1 The *temperate* man I to a Brook compare,
 Contented with sweet Fountains of her own;
 Which runs most pleasant, pure, delightfull, cleer:
 But if with flouds her channels once be flown,
 Then streight her troubled waters foul are grown.
 So whil'st we *Temperance* with us retain,
 And no excess of Diet's in us known,
 Our heart from ire, our bed is free from stain,
 But cease from *Temperance*, and all is foul again.

2 And as pure streams continue sweet and clear,
 Whilst they within their Channels swiftly flow,
 Refreshing all the plants and flowers neer,
 But if they idly stand or run but slow,
 Then thick and foul like idle lake they grow:
 Ev'n so the man that doth his minde advance,
 His Makers heav'nly will to do and know,
 To honour shall be rais'd above all chance,
 But he that idle grows falls to *Intemperance*.

3 She is a short but a most pleasant way,
 Wherein small labour is, but much much delight,
 The *Empresse* that doth our affections sway,
 The *Genius* of all other *vertues* hight,
Pillar of Fortitude, the Helmet bright,
Against Lasciviousness, the eyes best guide,
Bond of good-will, of cogitations light,
Restraint, the Enemy of Lust and Pride,
 The *Souls chaste Counsellour* her vows and prayers to guide.

24 Of *Prudence* and true *Wisdom* the foundation,
 To him that hath her can no ill befall,
 No greater wealth can be then contentation,
 Who hath her, hath that, who lacks that, wants all,
 Who nothing need ev'n Gods the Heathen call.
Fortune may bring us wealth and royall fare,
 But *Temperance* must give content withall,
 By her we freed from perturbations are,
 And having *daily bread* do take no further care.

25 For from her *Temper* she receives her name,
 As being of extreames the moderation,
 The *golden mean* that doth affections frame,
 Actions and Words to natures Ordination,
 Unspotted pure as at our first Creation :
 Thus we abstain from *Lust* and Violence,
 And though on earth is yet our Conversation,
 We hope ere long to be received hence,
 Mean while, our Life's a sacrifice of Continence.

26 Thus see our *protoplasts* first cloth'd in skins
 The green herb of the field their only meat,
 The *Beasts* their *Convives*, and the *Woods* their *Innes*,
 To shield from cold, and save from scorching heat,
 And all this must be got with toil and sweat,
 No living thing was then allowed good ;
 For as the learned think man might not eat,
 Of any living creature till the Floud,
 But since as the green herb God gave them all for food.

27 How often did the Fathers pray and fast,
 And some from women, some from wine abstain,
 Till sixty years they keep their bodies chaste,
 A *Temperate* and chaste seed here to obtain :
 When *Ruth* at *Boaz* feet all night had lain ;
 He ladeth her with corn and sends away,
 From lawless Lust he doth himself contain,
 Though he had drank and cheer'd his heart that day,
 An habit of true *Temperance* see here you may,

28 *Joseph* would not against his Maker sinne,
 For *Pharaohs* Stewards Ladies soft embrace,
 Yet easier 'tis a walled town to winne,
 Then to resist temptations vile and base,
 Nought sooner doth our lives with *Lust* disgrace,
 Then bathe in ease and swim in excessse,
 Had *David* been at warre in *Joabs* place
 He had not faine into such wickedness,
Adultery, the fruit of fullness, Idleness.

29 Oh tell me *David* where was then become,
 Thy fasting wont thy soul to humble so,
 That it was wont to thy reproach to come,
 And weakned so thy knees thou couldst not go?
 Thy tears which did to such great plenty grow,
 They were thy meat and drink both day and night,
 All watering thy couch, so they did flow,
 That ev'n my *Muse* weeps at thy piteous plight,
 Yet had thy soul therein unspeakable delight.

30 I cannot but admire the *Temperance*,
 Of that great *Monarch*, mighty *Philips* Son,
 Who when he had unto his governance,
Darius Empire, *Wife* and *Daughters* won,
 Their beauty would by no means look upon;
 Esteeming it a most unworthy deed,
 When he so many men had overcome,
 To be of one weak woman conquered,
 Like *Temperance* of so young a Prince I never read.

31 Not that the Heathens *Temper* I compare,
 To those that have been truly sanctifide,
 Of which *Job* is to us a patern rare;
 Who lest his eyes should draw his heart aside,
 Did covenant they on no Maid should glide:
 How infinite are watchings, fastings, cold,
 Which to subdue the flesh *Paul* did abide,
 But above all th'examples I have told,
 The *Locust-eater* and's Disciples lives behold.

- 32 And though whilst that the *Bridegroom* pleas'd to stay,
 The children of *Bride-chamber* did not fast,
 Yet when from them he taken was away,
 Behold they then did pay for all was past,
 And oft did hunger, whip, and prison taste ;
 No *Poets* quill ere able was to fain,
 Like *Temperance* of pure Lamb most temperate chaste,
 Reviled, scoffed, scorned, scourged, slain,
 Yet open'd not his mouth to scoffe or speak again.
- 33 Oh shall the King of Angels and of Men,
 Abus'd by workmanship of his own hand,
 Endure such wrongs and never turn agen :
 Whose one word could have cal'd th' whole heav'nly band
 The Fury of these wretches to withstand :
 And shall the *Lord of Life* so meekly die,
 For our *intemperate* affections ; and
 Shall not we them all with him crucifie,
 And fleshly Members of our Bodies mortifie ?
- 34 But we like Foxes build a stately hall,
 And like the Birds in stately Cedars nest,
 When *He* that did of nothing make them all,
 Had not a place to lay his head to rest ;
 We see his glorious Members here distressed,
 Want lodging, food, and raiment for the cold,
 Whil'st we abound in meats, and fill our chest
 With change of raiment and with store of gold,
 And in Birds softest plumes, our looser limbs infold.
- 35 Alas how many hunting worlds gay shows,
 By base *Intemperances* sweetned bait,
 And vile *Ambition* which down headlong throws,
 Are brought to ruine most unfortunate ;
 Oh grant that I may live in mean estate,
 And my freed soul with Contemplation please ;
 My cloathing warm, my diet *temperate*,
 Freed from all tempests of worlds raging Seas,
 Which tosse poor sailing souls in dangerous disease.

Most happy who with little is content,
 That though he want yet never doth complain,
 Nor wisheth more his sorrow to augment,
 Knowing that he by heaping wealth doth gain,
 Nothing but care, vexation, and pain;
 What more then daily bread here do I need?
 What need of forrain cates or feathers vain?
 Let fields my food, my flock my clothing breed,
 No other would I wear, no other would I feed.

In vain do foolish men the Heav'ns accuse
 Of sad misfortunes, pains, and injuries,
 Which do (if we knew truly them to use)
 To ev'ry man what's fittest for him size:
 That's not the best estate which most we prize,
 Nor that the worst, which most men seek to shun,
 Each as he list his fortunes may devise,
 With wishes no man happinesse hath wun,
 Whose wishers cease to live before their life begun.

It is mans minde that maketh good or ill,
 Wretched or happy, sad, glad, rich or poor,
 He hath abundantly all things at will,
 That having little, yet desires no more,
 When he that's drown'd in wealth and swims in store,
 Doth live in want to satisfie desire,
 Which never hath enough, fond fools therefore,
 Are they that feed *Lusts* and *Ambitions* fire;
 Which like base *Avarice* doth more and more require.

When first I saw the glory of the Great,
 I then them only happy men did hold,
 For sumptuous houses, lodging, raiment, meat,
 Honour, Attendance, Jewels, Silver, Gold,
 But when the cares and dangers I behold,
 Of those whom Fortune doth so high advance,
 How to dissembling flattery some are sold;
 Lust, Fulnesse, Idlenesse, Intemperance;
 My life I happy deem in quiet lowly chance.

- 40 Thus of late folly's, I though late complain,
 And that sweet *Peace* which doth not there appear,
 Now in mine *homely Cell* I entertain.
 Which by her want I learn to love more dear ;
 Sweet holy quiet life ! where meanest chear
 To hungry stomachs, is a daily feast,
 Where thirst like *Nectar* makes fresh cooling beer ;
 Where in a cabbin is more quiet rest,
 Then on Down *Persian beds*, with Gold and Feathers dress'd.
- 41 In this estate I no man do envy,
 Nor would envied be of any one ;
 Great store of wealth doth store of cares supply,
 That little that I have is still mine own,
 I reap with Joy the crop that I have sown,
 Without least care but only to attend it,
 The *Lambs* I wean are daily greater grown :
 What have I but to praise him that doth send it ?
 And with a cheerfull heart unto the poor to lend it.
- 42 Thus wrapt with contemplation I finde,
 That all these worlds-gay shows which men admire,
 Are but *vain shadows* to the joys of minde
 Of those that leade their lives in safe retire ;
 Whose only happiness and hearts desires,
 Is here the talents God hath lent to spend
 Unto his glory, as he doth require,
 And using *Temperately* what he doth send ;
 Thus grant that I may live, thus grant that I may end.



MEDITAT, IV.

Of Bounty.

Now will I raise fair *Alma's* stately tower,
On *Temperance* her strong and soundest frame;
And goodly deck *Dame Bounty's* dainty bower,
Whereby all Princes gain immortall fame:

Some call her *Alma*, some her *Bounty* name,
The trusty *Almner* of *Loves* Royall Court;
Who bears the bag to give to blinde and lame,
And Suitors all that thither do resort
Rewards most *bounteously*, and feeds in seemly sort.

For on this heav'nly Dame the eyes of all
Look up, that of her liberality
They may receive, and she again lets fall,
Upon them needfull things most plenteously,
Her bounteous hand she opens willingly,
With blessings every creature full to fill,
To those that *Knowledge* seek abundantly,
She giveth *Wisedom*, *Understanding*, *Skill*,
To know their *Makers Bounty*, *Majesty*, and *Will*.

Most glorious *Alma*! whenas *Temperance*
Controls the noble Plenty of her Hall,
And with her Staffe keeps out *Intemperance*,
Which doth abuse her *Grace* and *Bounty* all;
For where most Plenty is, there most doth fall
By want of *Temperance* to Lust and Sin,
Till they be brought low as the *Prodigall*,
For he that will true Praise by *Bounty* win,
Must first of all at home with *Temperance* begin.

4 For *Temperance* with watchfull *diligence*,
 Are like two Springs which waters do supply,
 To open-handed free *Beneficence*,
 And her discerns from *Prodigality*,
 By *Diligence* we get sufficiency,
 By *Temperance*, what we have gotten, spare
 To minister to *Liberality*,
 For these two *Lady-Bounty* handmaids are,
 And for her, just, and truly, store of wealth prepare.

5 But they that live in *sloth and foul excess*,
 Though they they may seem to be most liberall,
Oppression and *Extortion* mercilesse,
 Are *Lakes* from whence their *Bounties streams* do fall,
 And thus they rob the poor, that therewithall
 They may themselves, rich friends, and children feast,
 Blaspheming their great Maker, Lord of all,
 And imitating basest savage beast,
 Which fawns upon the geeat but doth devour the least.

6 God of all *Bounty*, King most *Liberall*,
 Who to thy vassall Man at his Creation,
 Didst subject make, Fish, Fowl, Beasts, Creatures all,
 And of thine handy-works gav'st domination;
 Who by thy Providence and Ordination
 Him needfull things not only dost provide,
 But for his health, delight and contentation,
 That he may plenty to the poor divide,
 My *Muse* to sing, heart, hands, to practise *Bounty* guide.

7 *Bounty*, *Beneficence*, *Benignity*,
 In Name though divers, one in substance be,
Benevolence and *Liberality*,
 Make *actions* and *affections* agree,
 If as they are, in God you wish to see,
 They like his *Goodnesse* are unlimited,
 And as his *Mercy*, *Love*, and *Grace* are free,
 Which on his Creatures are abundant shed,
 But by my shallow *Muse* their depth cannot be read.

8 They are too high to reach, too deep to sound,
 For all the earth is filled therewithall :
 In heav'n above Gods *Goodnesse* doth abound,
 The *Bounty* of his *Grace* is over all ;
 Of all the *Meditations* which call
 My minde, to holy *Joy* and admiration,
 None lets more comfort then Gods *Bounty* fall,
 Both for my being and my preservation,
 But most in that he shed his bloud for my *Salvation*.

9 Here could I wish my *Muse* might ever dwell,
 In viewing Gods great *Goodness*, *Bounty*, *Love*,
 Which three to th'holy *Trinity* I well
 May here ascribe ; For *Goodness* first doth move
 The *Father* to beget *Eternall Love*,
 From *Love* and *Goodnesse*, *Bounty* doth proceed ;
 Yet all these three as one in God do prove,
 In substance one, although distinguished
 In working ; But this height my reach doth far exceed.

10 And therefore ravisht now with contemplation,
 Beyond the compasse of my feeble eye,
 My soul amaz'd fells down to adoration
 Of this mysterious holy *Trinity*,
 And from *divine* come to *benignity*,
 And *Bounty* which should be in men below,
 A *habit* we of *liberality*
 Her call, and good affection we should show
 In *thought*, *heart*, *word*, and *deed*, to ev'ry one we know.

11 And must from *goodnesse* and *true love* proceed,
 The only cause of *true benignity*,
 Wherefore, except these be in us indeed,
 Our *bounty* is but *prodigality* :
 Or some like *froth* of *superfluity*.
 The crums and leavings of *Intemperance*,
 Which oft are dealt out with an evil eye,
 More for vain credit or base circumstance,
 Then for good will or care Gods glory to advance.

12 For ev'ry act hath then her true effect,
Which from true ground right aimeth at her end,
As when both *love* and *goodness* doth direct
What *bounty* truly gets, aright to spend:

Lo thus doth heav'nly grace and *bounty* send
Her blessings temporall alike to all;
But doth far greater *benefits* intend,
To those that on Gods Name aright do call,
And in this heav'nly sort ought we be liberall.

13 Oh then th'effects of *bounty* glorious are,
When *Providence* with true *Frugality*,
Do seek by *Justice* to provide and spare
Fit sustenance for *liberality*;

Behold that heav'nly bounteous *Majesty*,
Sends rain and fruitful seasons, whereby store
Of Blessings, th'earth may to his hand supply,
And many hidden Treasures up doth store
For to exalt the rich, and to refresh the pore.

14 Then humane *bounty* like her Makers is,
Whenas she labours to do good to all;
But most of all to bring poor souls to blisse,
And fill their hearts with food spirituall;
Oh *Grace* Divine! *Bounty* Angelicall,
With *spirituall Loaves* in *Wildernesse* to feed
Gods Saints, when spirituall hunger them doth gall,
The ignorant which pine with inward need,
Divine sweet comforts to their fainting souls to reade.

15 True *Bounty*'s known best by her company,
For she in *Truth* and *Mercy* takes delight;
Faith Justice, Temperance, Humility,
And is with all *Loves Graces* richly dight,
Herein appears her glorious heav'nly Sprite:
Shewing that she of seed divine is born,
Of *Love* and *Goodness*, not of *vain delight*,
Of *Fame* and *Praise* of men, when she doth scorn
To seek feign'd bounteous shews, her goodness to adorn.

5 For thus th' *ambitious* man is *bountifull*,
 Thus belly-gods in plenty take delight,
Deceit with *gifts* his neighbour seeks to gull,
 The covetous bribe large to conquer right;
 From such false *Bounty*, Truth is banisht quite,
Humility, *Faith*, *Knowledge*, *Temperance*,
 Nor any of *Loves Graces* in her sight,
 May suffered be their ensignes to advance,
 here dwells *Contention*, *Pride*, *Oppression*, *Ignorance*.

7 As daughters of the *horse-leech*, still do cry,
 Give, give; as Grave and Hell be never full,
 So nought the covetous eye can satisfie,
 But he that's liberall and bountifull
 Is like full clouds which do most plentiful
 Water the earth, and pour down store of rain,
 Yet are not empty; for the mercifull
 And liberall shall greater plenty gain,
 and he that scattereth shall finde encrease again.

8 That hand is never empty of reward,
 Whereas good-will the hearts chest filleth full,
 And *bounty* never is so much afeard,
 Causless to give, As not be bountifull
 Where need requires; His face is beautifull
 Where sweet good-will both heart and looks have joyn'd;
 But th'envious and malicious do pull,
 On wrinkles; And a man shall ever finde,
 the beauty of the face to alter with the minde.

9 *Bounty* is like unto the glorious Sun,
 Which as a *Bridegroom* doth from chamber glide,
 And as a *Gyant* joys his course to run
 From *East* to *West*, most swiftly he doth ride,
 Nothing from's fertile heat it self can hide;
 He doth not look that one him up should call:
 So *Bounty* deals her Graces far and wide,
 And Blessings without asking sends to all;
 respecting not vain praise where she lets graces fall.

178
Of *Bounty*.
20 As some fair glorious garment, which we wear
Upon our shoulders, reaching to the ground,
Covers all spots, and Neves that on us are :
So where this noble *bounty* doth abound,
It covereth all faults that can be found,
For as *Love* covers, so doth *Bounty* hide
A multitude of sins, and doth confound,
By her bright Beams, *Detraction*, *Envy*, *Pride* ;
Alas these are too weak where *Bounty's* on our side.

21 She's like unto the Lamp of glorious day,
Which doth divide the darknesse from the light,
For whereas *Bounty* doth her beams display,
Behold bright day, without them there is night ;
The King that by his *bounty* doth invite,
His Subjects hearts to Love and Honour due,
Sleeps more secure then he that doth by might
And fear strong Forts and walled Towns subdue,
And for his guards encompassed with armed crew.

22 Bounty and Benefits are ev'n the Bands,
Of *Concord*, and as fire doth quickly dye,
That is not fostered with coals or brands ;
So dies true Love with men : Except supply
Be made by gifts and liberality :
Who doth the wandring soul direct aright,
Though with him he doth deal most bounteously ;
Yet doth he but his fellows candle light,
And to another gives, yet loseth self no light.

23 True *Bounty* seeks high *God* to imitate,
Who to the most unthankful is most free,
Set doth his light to Theeves participate
And without tempests Pirates sail on Sea,
The Heav'ns of all good things the Authours be,
Fair fortunes to ungratefull fools do send,
As on'y seeking to do good : so we
(Though oft in vain our *bounty* we do spend)
To the unthankfull must, as to the thankfull lend.

24 Gods *bounty*'s like to incense and perfume,
 Cast on an heart inflam'd with holy zeal,
 Which praises up like clouds of smoak doth fume,
 And sweetest odours round about doth deal :
Mans bounty is like widows cruse or meal,
 Which spent upon the *Prophet* grows to more,
 Like Surgeons skill, which as more doth heal,
 Doth grow more cunning then he was before,
 The diligent and bounteous hand want never store.

25 As many fruits do fair encrease and grow,
 Not so much by the nature of the ground,
 As by the *bounty* which from Heav'n doth flow,
 And temperate air that is above them found,
 So all good *Arts* in noblest wits abound,
 More by some *Princes liberality*,
 And high regard they have of *Muses* sound,
 That their own nature, strength, and industry,
 Best friends to *Arts* are *Bounty* and *Humanity*.

26 Should I but here recount the names of all,
 Whom *bountfull* in holy Writ I finde,
 I of your ratience should be prodigall,
 And my short time for this discourse assign'd,
 Let me their names up in a bundle binde;
 Which if you please to ope as sweetly smell,
 As *Camphires Bush* : my *Muse* is now inclin'd,
 Of some prophane examples here to tell,
 Which seem in noble *Bounty* others to excell.

27 Then treasure *Cyrus* more his friends esteem'd,
 Whereof he multitudes by *bounty* won :
 And *Alexander* greatest glory deem'd,
 By *bounty* never to be overcome ;
 A King of *Egypt* thought it better done,
 His Subjects coffers then his own to fill :
 Whenas *Alphonfus* heard *Vespasians* son,
 Accounted that day lost, when for good will
 He had giv'n nought ; said, I ne're spent a day so ill.

28 Behold ! these five examples live in one,
 The *bounteous Monarch* that our Scepter sways,
 Esteems his friends 'bove gold or precious stone.
 And overcomes ev'n all that him obays,

By soveraign *Bounty* to's immortall praise,
 No King so fills his Subjects chests with gold,
 His *bounteous deeds* in number passe his daies :
 Ah ! how then dare my niggard rimes be bold,
 The sacred *bounty* of my Soveraign to unfold.

29 Who hoards not up his wealth in Cave or Tower,
 Nor into prisons dark condemns his gold,
 But as on him from Heav'n all Blessings shower,
 So are his to us Subjects manifold :

As from thick clouds we numberlesse behold,
 Large streams of fruitfull rain on earth to fall ;
 So is his largeness to his servants told,
 Who entring poor, rich return from his hall,
 Like *Tagus* golden sands his hands are liberall.

30 Vouchsafe O *bounteous Soveraign* ! hear thy thrall,
 After thy cloud, a subjects drop'd to sing ;
 Whom thou didst to deserved honour call,
 And was in name and bounty as a King :

Who in thy bounteous steps thee following
 Did from obscurity my *Fortunes* raise,
 Without desert of my least offering,
 He now in Heav'n his *bounteous King* doth praise,
 As he with *bounty* honour'd him here all his daies.

31 And let us all his *bounteous* praises sing,
 Whose *bounty* us from Hell and Death doth raise,
 Our blessed *Saviour, Prophet, Priest, and King,*
 Who here in *bounteous deeds* spent all his daies ;

Casting out devils, saving souls alwaies,
 Healing the sick, giving the blinde their sight,
 Mourns for our sins, for enemies he prays,
 Comforts the rich, and feeds the hungry wight,
 And still in doing good doth set his whole delight.

32 How could malicious heart of envious man,
Consent to murder such a *bounteous* King ?
Scourge, scorn, deride, despight him what they can,
Still in his bounteous deeds persevering ;

Yea when unto the Crosse they him do bring,
Father they know not what they do, he cries ;
And when his body hangs their torturing,
He to the Thief not Paradise denies ;
Thus doing good he lives ; Thus doing good he dies.

33 What, doth the *Lord of Life eternall* die ?
Which unto us eternall life doth give ;
See his large *bounty* and *benignity*,
He gave his life for us that we might live.

What heart of stone doth not here melt or rive
But with his *Life*, his *Bounty* doth not end,
He by his Will and Testament doth give
Us Heav'n, yea, more the Comforter doth send,
With millions of *Angels* on us to attend.

34 Who can of this his *Saviours Bounty* taste,
And to his members not be *bountifull* ?
If thou want wealth and coin, give what thou hast,
And let our hearts be alwaies mercifull,

And like the fertile ground yeeld plentifull
Encrease of all the seeds which thereon grow,
'Tis *Bounty* that doth fill our garners full,
He sparing reaps that sparingly doth sow,
True *Bounty's* noble hand no want did ever know.

35 But ah too many covetous of Praise
And Glory do by fraud and rapine spoil
Others, that they thereby their Names may raise,
And some goods gotten by much care and toil,
Spend on their pleasures, and thereby beguile,
Their poor and needy Neighbour of his right,
Drinking and surfetting in ease the while,
And spending frankly on some base delight,
Like Brutes are bountifull to their own appetite.

36 Some only by their *Bounty* seek for fame,
 And these are only to *Ambition* free,
 Some Patrons now aday's such Shepherds name
 To feed the Flock as loose and Idle Bee.

Wealth unto wealth to adde they all agree :
 No man respects the needy and the poor.
 The empty vessels empty still we see ;
 They that are full, to them is added more,
 Dry hills want water, when the valleys swim with store.

37 As *Knights* which of the noble Order are
 Of *Garter*, that they better may be known,
 A golden *George* about their neck do wear,
 Nor do the same at any time lay down,
 Whereby their noblenesse should be unknown :
 So *Nobles* alwaies wear *Benignity*,
 Whereby whose *Sons* you are ye may be shewn,
 For nothing proves you *Sons of the most High*,
 More then your *Bounty* and true *Liberality*.

38 But of false *Bounty* you do vainly boast,
 Delighting in vain pastime, oyl and Wine,
 And gluttons feed for glory to your cost;
 Whilst at your doors the poor may sterue and pine.
 You welcme such as you invite to dine ;
 But scarce afford the poor scraps at your gate ;
 Which shew that all your *bounty* is to joyn
 Credit and glory to your great estate,
 And but for Crows and Kites, or Daws to lay a Bait.

39 You for a million at a cast will play,
 And hazard all your fortunes at a game,
 And grudge not for one dainty bit to pay
 A thousand, and then glory in the same,
 With gold you trick and trim up some loose Dame,
 The sink that sucks up all your *Liberality*,
 Thus lavish you to your eternall shame,
 All that your Fathers got by their *Frugality*,
 And left to you to spend in *bounteous* hospitality.

40 Brave *Alexanders* deeds for aye commends
 His wondrous confidence and *bounty* rare,
 Who dealing out amongst his faithfull friends,
 Lands, houses, Towns, he gold and all did share;
 When one besought him wisely to forbear,
 For what, said he, alas, is left the *King*?
 New hopes of gaining more, said he, there are,
 Thus on his fate and fortunes venturing
 The Heav'ns propitious seem'd, to him, in ev'ry thing.

41 But ah! poor Prince! thy *hopes* are all but vain,
 As were the *Benefits* thou didst expose;
 But we are certain of eternall *gain*,
 If *bounteously* Gods blessings we dispose:
 Ah! what is it if worldly things we loose!
 And thereby gain us an *Eternall Crown*,
 Which heav'nly *Bounty* laieth up for those,
 That their own glory willingly lay down,
 And what they reap by *bounty bounteously* have sown.

42 Such all within most gloriously shall shine,
 Their vestiments shall be of twined Gold;
 They shall of Hony taste and spiced Wine;
 And all the Bridegrooms fruits both new and oid,
 He gently will such in his arms infold;
 And satifie their sense with pleasing smell,
 No ear hath heard, no tongue hath ever told,
 The *Joy* and *Baunty* that with him do dwell,
 But more of these where next of heav'nly *Joy* I tell.

MEDITAT. V.

Of Spiritual and Heavenly Joy.

- 1 How should a heart oppress'd with worldly cares,
Of Spiritual inward Joy now rightly sing;
Since none her knows but who her image bears,
And feels the Spirits inward witnessing :
 All sacred stufte I to this building bring
 No help, but he that *Abba Father* crys,
 Can teach my *Muse* to touch this golden string,
 I therefore here forbear prophane supplies,
 My Spirit wholly on the *holy Spirit* relies.
- 2 Well, said the King, All worldly things are vain,
 And travell which beneath the Sun he found
 Compared to least drop or minutes gain,
 Which *Spirituell Joy* did to his heart propound ;
 No reach of *Wizards* skill, no wit profound,
 Is able this true *Joy* to comprehend,
 This Musick wholly to the Saints doth sound,
 The inward man-can only apprehend,
 Sweet lively *Spirituell Joy*, which never shall have end.
- 3 No *Muses* darling ever yet did dream,
 Of this sweet winde, which where it lists doth blow ;
 This only is sweet *Israels* Singers theam,
 Which he by heav'nly influence did show ;
 And then most, when the outward man brought low,
 By pain of body or by grief of minde,
 Did from his pen divinest comforts flow
 Most herv'nly *Joy*s which he was wont to finde,
 To grow more strong within as he without declin'd.

- 4 Oh Joy of Joys ! Unspeakable delight,
 Ev'n when our souls the powers of hell do shake,
 And us with Justice and due vengeance fright,
 Whenas our guilty conscience is awake,
 That all with terrour tremble, horror quake ;
 That then one gentle *beam* of heav'nly *Grace*,
 Not only shall from us this horror take,
 But in *Loves arms* us in an instant place,
 They only know this Joy that have been in this case.
- 5 If ever I received strength and skill
 From Heav'n to scale the hill of *contemplation*,
 I now do hope Gods *gracious Spirit* will,
 Me fill with Joy for his sweet Meditation ;
 Oh *blessed Spirit* ! who by sweet inspiration,
 Directest ev'ry holy *Prophets* quill,
 Enlighten mine by heav'ns illumination,
 That most divine sweet Joys it may distill
 Into the Readers heart, and mine with comfort fill.
- 6 No tongue could ever tell, no heart conceive,
 Therefore no Art is able to define
 What is the *inward Joy* which we receive
 By peace of conscience and grace divine :
 But sure it is that speciall mark or sign,
 Which on our souls the *holy spirit of Grace*
 Most gently doth imprint and lively line,
 Whereby we do behold Gods chearfull face,
 And spiritually feel our *Bridegrooms* sweet embrace.
- 7 There is a *naturall* and *carnall* Joy,
 Besides this *inward joy spirituall*,
 By one we common blessings here enjoy,
 By th'other we in sin and errour fall ;
 Those be partakers of Joy *naturall*,
 That health of body have and worldly store,
 The carnal Joy we sinful pleasures call,
 Excesse of meat and wine, Lips of a whore,
 And all mans vain delights 'gainst rule of heav'n lore.

8 These *Joys* which with false pleasures us deceive,
 Are not of kin to *Joy spirituell* ;
 For that they alwaies do our hearts bereave
 Of *inward Joys* pure food *Angelicall* ;
 Gods goodnesse is th'efficient cause of all,
 And though each person in the *Trinity*
 May seem to have a working severall,
 Yet all in one, and one in all agree,
 With *Joy* here to begin mans true felicitiee.

9 There many causes are materiall,
 Why we this *inward joy* in us should have ;
 Gods *freest grace* which doth most surely call,
 All those that he elected hath to save ;
 The *Peace of Conscience*, which *Joy* us gave,
 And eke the *Joy* of our *Sanctification* :
 Whereby ev'n heavens inheritance we crave,
 And certainly expect *glorification*,
 And are invited guests to heav'ns *participation*.

10 As are Gods gifts and graces infinite,
 So causes are of *Joy spirituell* ;
 It fills my soul with infinite delight,
 When all his benefits to minde I call ;
 But none like this that's *Sonne* should save us all,
 By that great secret of his Incarnation,
 Which made the Babe into *Joys Passion* fall,
 At blessed *Mothers* heav'nly Salutation,
 And made blinde *Simeon's* soul rejoyce in his Salvation.

11 This made the *Mother* of the *Babe* to sing,
 And her sweet little *Lord* to magnifie,
 Her *Saviour* which she in her arms did bring ;
 This made in heav'nly Host such melody,
 When news was brought of his *Nativity* ;
 Oh *Joy of Joys* ! to you is born this day
 A *Saviour*, God from all eternity ;
 This made the Wise-men from the East to stray,
 And offer to him gifts that in a manger lay.

- 2 This made the holy King prophetically,
 Though many pleasant Lays to Harp he sing,
 Strain none so high, and so pathetically,
 As those of his *Son, Saviour, Lord, and King* :
 Oh then each stroke he strikes to heav'n doth ring.
 His heart rejoiceth, and his tongue is glad,
 Such Joy doth hope of resurrection bring,
 That though his flesh be with corruption clad,
 His heart shall never faint, nor soul be ever sad.
- 3 We for this *hope* it count exceeding Joy
 When we do fall on many sore temptations,
 And when afflictions most abound, we Joy
 In *Trials, Sufferings, and Tribulations* :
 The *Angels* in their holy habitations,
 At our conversions wondrous Joy receive,
 What passing Joy will be and delectations,
 When all the members to their head shall cleave,
 And for short sorrows endlesse recompence receive.
- 4 My *Muse* her self ev'n out of breath now flies,
 Rais'd up so high by Joy *spirituall* ;
 Yet by *Joy's objects* she must higher rise,
 To *Father, Son, the holy Ghost*, and all :
 What greater Joy then on the *Father* call ;
 And how did *Abraham* rejoyce to see ?
 The day of his *Redeemers* nuptiall ;
 Ah what more Joy unspeakable can be ?
 Then feel the *holy Spirit of Grace* to dwell in thee.
- 15 Oh happy Host, such guests to entertain,
 With *peace of conscience*, their continual feast,
 Open you everlasting doors again,
 Open, the King stands knocking ready prest ;
 The King of *Glory* to come in and rest :
 Down from the fig-tree speedily then come,
 And entertain thy *Saviour* in thy brest,
 To day Salvation is to thee come home,
 With *Faith, Hope, Love, and Truth* perfume thou ev'ry roome.

- 16 For without these true Joy will never stay,
 With her must all the *heav'nly Graces* bide,
Long-suffering, Mercy, Peace, desire to Pray,
 God these hath joyn'd, no man may them divide.
 False Joys without these into us may slide,
 As stony ground which did receive the seed;
 Did flourish fair and branch on ev'ry side;
 But this did *Faith* but *temporary* breed,
 And we this but a *momentary* Joy areed.
- 17 There are besides this friendly seeming Joy,
 Other that are professed enemies;
 As those which worldly happinesse enjoy,
 And live in pleasures, ease, and jollities:
 Against these th'authour of true joy replies,
 Wo unto you that laugh for you shall wail,
 Lament and howl for your iniquities,
 When Judgement comes and all mens hearts shall fail.
 What then shall all your worldly pleasures you avail.
- 18 Another Joy against true Joy I finde,
 When in true cause of Joy we so delight,
 That we omit from Lusts to cleanse our minde,
 And valiantly 'gainst base affections fight,
 Ah! how can *heav'nly true* Joy take delight,
 Amongst our grosse corruptions here to dwell,
 Sure this *Rejoycing* is not good and right,
 A little *Leaven* makes the *whole lump* smell,
 Our boasting's vain: This water's not from living Well.
- 19 There is a counterfeit and feign'd delight,
 Shew'd in the face, but comes not from the heart,
 Whom I may call *A merry Hypocrite*,
 Others rejoyce so in their own desert,
 In their redemption they will bear a part:
 These are the men whom works must justifie:
 Alas! poor wretch! remember what thou art,
 And whence thou hast received thy supply,
 And thou shalt soon from this thy *proud rejoycing* fly.

o Proud flesh and bloud ! that dares of merits boast,
 When in thy Makers presence thou dost stand,
 And hopest to regain what *Adam* lost :
 By thine *inherent justice* thou dost band,
 Directly 'gainst thy Makers glory ; and
 Seek'st to rejoyce in justice of thine own,
 Presume not 'bove thy strength to understand,
 But merry be and glad in God alone,
 Who is all *Worthinesse*, but in thy self is none.

21 As those which vain applause of men regard,
 And at their doing alms a trumpet blow ;
 Gain only praise of men, for their reward,
 But God no such good works will ever know ;
 So those in whom these boasting merits flow,
 And in their meritorious works delight,
 God never them doth this sound comfort show,
 They may awhile seem goodly in mans sight,
 But never feel true inward *Joy* and sound delight.

22 As those which only see the Stars and Moon,
 But never saw fair *Phæbus* glorious light,
 Beleeve no clearer lights have ever shone ;
 Then those fair Lamps which do adorn the night :
 So those that never knew this *true delight*,
 Those *heav'nly Joys* to holy Saints confin'd,
 Think there most *Joy* where flesh doth most delight :
 But taste they once sweet inward *Joy* of minde,
 In all these *worldly Joys* they no content can finde.

23 This *heav'nly Joy* by no similitude,
 In Heav'n or Earth can truly be exprest,
 Yet is she felt, as oft in simple rude,
 As in the most profound deep learned breast :
 None know her till they be of her posselt.
 For as we feel the winde when it doth blow,
 But whence it comes, or where it means to rest,
 No wit of man ere able was to show ;
 So many feel these *Joys*, but know not whence they flow.

- 24 As in the *Incarnations mysteries*,
 The blessed Virgin over-shadowed
 By th' *Holy Ghost*, and power of the most High ;
 Perceiv'd her fruitfull womb replenished,
 But knew not whence, till th' *Angell* it aread ;
 So we this *Babe* of *Joy* spirituall,
 Oft feel in us most lively quickned ;
 But know not how, nor whence the same doth fall,
 This that same *Spirit of Truth* to us revealeth all.
- 25 And as no creature able is, of man
 The Spirit to discern, but man alone ;
 So of this Spiritual *Joy* no spirit can
 Conclude, but this sweet spiritual holy One :
 Some would it liken to the glorious Sun,
 Which by his lively beams doth Life inspire ;
 Where they an object fit to light upon,
 But I forbear too nicely to enquire,
 And rather in mine heart to feel her *beams* desire.
- 26 Oh *Sun of Light* ! *Bright Glory* of thy *Sire*,
 Who when thou left'st the earth, thy Spirit didst send,
 Into our hearts sweet comforts to inspire,
 And with us to abide till worlds last end :
 Some good examples to my *Muse* commend,
 Of holy men, which took so much delight
 In heav'nly *Joy*s they holy them intend,
 And banish all vain worldly pleasures quite,
 Shining like *glorious Lamps* in worlds obscurest night.
- 27 This *inward heat*, this *holy heav'nly fire*,
 Mostwhat concealed under ashes lies,
 Which one till into flames they do respire,
 At home more easie then abroad descries :
 Because it self within best testifies :
 In *Abraham* appear'd this holy flame ;
 Whenas he saw his Saviour with his eyes
 Who of his blessed seed long after came,
 For *Abram* saw *Christ's day*, and joyed in the same.

- 28 Up *Miriam* up, thou merrily canst sing,
 Now through the Red Sea thou art safely past,
 Hereby our Baptism then prefiguring,
 That when *Repentance* us with tears hath washt,
 With *Joy* we *Egypt's Bondage* off should cast :
 But never did more *Joyfull musick* sound,
 Then *Dauids* : when he of this *Joy* did taste,
 Restore me to those wonted *Joys* I found,
 And ever let thy *holy Spirit* in me abound.
- 29 Oh blessed *Bridegroom* of the fairest *Bride*,
 How often when she seeketh thee by night,
 Dost thou thy *Joyfull presence* from her hide ?
 That wanting, she in thee may more delight :
 How oft again when thou dost her invite ?
 Rise my belov'd, and ope to me the dore,
 Such is her nicenesse, and her sluggish sprite ;
 She will not rise to let thee in, before
 Thou thence art gone ; And then thy losse she doth deplore.
- 30 These are the *apples, odours, nuts, and wine*,
 Which comfort her when she is sick of *Love* ;
 These *Christs embraces* that do her entwine,
 The *kisses* which he gives his *Turtle Dove* :
Milk, Spice, Pomegranats, which she so doth love,
 All these are *inward Joys* the *Bride* hath here,
 Whereof she with the *Bridegrooms* friends doth prove ;
 And eats and drinks with *Joy* and *merry cheer*,
 Yea drinks abundantly with her *beloved deer*.
- 31 This was the *Joy* that him was set before,
 That did endure the *Crosse*, despise the *shame*,
 And Lord of all became, low, naked, poor,
 Enduring death us to excuse from blame !
 His *Martyrs* and *Apostles* in the same
 Suffrings and crosses him have followed ;
 And trode the *Winepresse* as their order came,
 Where some in scorching flames more *Joys* have red,
 Then wearied Limbs could finde in softest downy bed.

32 This 'twas the *Kingly Prophet* so admir'd,
When loathing all worlds pomp and glory vain,
He this one only thing of God desir'd.
For ever in his *Temple* to remain;
To view the Beauty of that *heav'nly train*;
This made him leave his purple *Crown and Throne*,
And in a linen *Ephod* dance a'main;
For this would *Constantine* be rather one
Of *Christ his Members* then the *Empires* head alone.

33 But why seek I for witnessess without,
Since 'tis the *Spirit within* that testifies,
Our Soul that without wavering or doubt,
With *Peace of Conscience Abba Father* cries:
Unto whose Soul this *Spirit* eke replies,
Be glad and joyfull I am thy salvation;
Be not afraid, My *Grace* shall thee suffice
To conquer *Hell*, and to resist temptation,
And yeeld the soundest *Joy* in greatest tribulation.

34 I will make glad thy soul, delight thine heart,
And with a chearful countenance will smile.
For *I am thine*, and *mine* again thou art;
And though afflictions here thee square and file,
No power in Earth or Hell shall thee beguile
Of those sweet *Jays* which are for thee prepar'd:
Oh tarry thou my leasure but a while;
And thy petitions all I will regard;
Delight in me. I am thy hope and just reward.

35 Oh! who can hear these Joyous invitations,
These blessed promises, and yet complain,
That he's afraid of crosse or tribulations!
Oh! never let these worldly pleasures vain,
Make me so great a looser for their gain;
And let me here all worldly griefs endure,
Lord only free me from me from eternal pain,
This inward *Joy* shall ever me assure,
And on thy merits I in all will rest secure.

36 Who would not rather covet there to dwell,
 Where *fulnesse is of Joy* for evermore,
 Then in false vain delights, which leade to Hell
 Voluptuous Diet, flatt' rings of a Whore ;
 I rather had with *David* keep a dore
 Where inward *Joy* may in my soul abound ;
 Then swim in pleasures and preferments store,
 In Princes Courts, where vain delights are found,
 Which like fair flowers fade, and quickly fall to ground.

37 But I confesse this proverb true I finde,
 That where *Gods Church* is raising, there to build
 His *Chappell* is the *Devil* most inclin'd,
 And where best seed is sown in Ground well till'd,
 He with most *tares* and *Weeds* it alwaies fill'd :
Vain pleasures are his *tares*, true *Joy*s our *wheat*,
 Till harvest both together grow in field,
 Then will the *Lord of Harvest* surely beat
 The cockle from pure corn, at his own board to eat.

38 *Fountain of Joy* ! oh set my whole delight !
 Into thy *Laws* and *Statutts* to enquire ;
 To meditate thereon both day and night,
 My soul then *Gold* doth more these *Joy*s desire ;
 Let others, honour, wealth, and wine admire ;
 Lift, Lord, on me thy loving countenance,
 Thy *loving favour* shall my Soul raise higher,
 Then *Princes* highest *favours* can advance,
 To heav'nly *spirituall wealth*, not subject unto chance.

39 In holy Writ I many places finde,
 From whence do flow these *Joy*s *spirituall*,
 But no where faster then within my minde :
 Oh Lord ! Thou knowst, not I, from whence they fall ;
 God of all *Peace* and *Joy* *perpetuall*,
 Let not my *Joy* *A temporary* prove,
 But with her in mine heart thy *Graces* all
 Infuse, *Faith*, *Mercy*, *Patience*, *Peace*, and *Love* ;
 To passe by things below, and seek for things above.

40 Of endlesse *joy* how should I make an end?
My *Muse* is never weary of delight;
Since I this *Meditation* did intend,
I never scarce could sleep by day or night.
So doth the pleasing matter me invite;
So full the *rimes*, and so the *numbers* run:
That I in shorter time have finisht quite,
This taste of *joy*, then I have earst begun
Some other *Graces*: But my hower-glasse hath done.

THE



THE BRIDES ORNAMENTS.

The Fourth Book.

MEDITAT. I.

Of Wisdom and Prudence.



1 THE first degree to *Wisdom* is the misse
Of *Folly*: For as *Darknesse* the privation
Is of *Lights* Being, but no Being is,
So *Folly* is of *Wise illumination*:
And as in *Chaos* rude, at first Creation
There was all *darkness* by the want of *light*:
So in all men before their renovation
Are *Follies* mists and errors blackest night,
Till there the *Spirit* move, which all things doth inflight.

2 The Poets which did wondrously transcend
In making *Mysteries* by *Fictions* plain,
All other *Graces* as divine commend,
But *Wisdom* they to be a *Goddess* fain;
Minerva, who proceedeth from the brain
Of *Jupiter*; whom they the *Mistress* high
Of all the *Graces* and the *Muses* train,
To whom she oft descends for her delight,
Weasi'd with toil of *Government* and *martiall* fight.

- 3 Thus her of *War, Peace, Polity, and Arts,*
 They *Goddesse* make, as if they should her call
 The *Wisedom* God the *Father* thus imparts
 Unto the *Son*, to make rule, order all ;
 With *God* the *Father* Coessentiall,
 As all his *Attributes, Power, Truth, and Love,*
 For on the *Persons* *Consubstantiall,*
 No *accident* can fall or thence remove,
 This Souls faint eye conceives of *Wisedom* from above.
- 4 Which is unto my *minde*s obscured eye,
 As to my *Bodies* *Sun* in Firmament,
 The farther off, the easier to descry,
 For neernesse breedeth but astonishment :
 Oh glorious *Wisedom, Sun* most orient ;
 Into my soul with *Folly* clouded shine,
 Some clearer *beams* of wisdom excellent,
 The whilst I sing these radiant rays of thine,
 Which make a *mortall* wight seem gloriously divine.
- 5 What and how great is wisdomes heav'nly skill,
 No heart of man is able to conceive,
 Much lesse expresse by any tongue or quill,
 For none but *Wisedom, Wisedom* can perceive :
 The cause unknown of nothing she doth leave,
 A *Numen* of such wondrous excellence,
 She doth no good but from her self receive ;
 Being her own *end, aim, and recompence,*
 No good in Heav'n or Earth, but flow's from *Sapience.*
- 6 And therefore cal'd the proper Good of *Jove,*
 Which though to *Men* and *Angels* he dispence
 In wise proportion, yet from him doth move
 All wisdom, and to him hath reference ;
 For as in *Power* so in *Sapience,*
 He doth all other heav'nly *Powers* transcend,
 For *Wisedom* Ground is of *Omnipotence,*
 And as we *mortals* on her *bests* attend,
 So nearer to divine perfection we ascend.

Such is true *Wisdomes* glory, that ev'n they
Seem much to doubt who do her most admire ;
Whither we properly possesse her may,
And by continuall industry acquire ;

Or that the Heav'ns her secretly inspire :
In brief, no price or gold can her obtain,
She seems to be some flame of heav'nly fire
In *Adam* breath'd before by *Folly* slain,
Which therefore we must seek to have from heav'n again.

Schools her to be the *knowledge* do define
Of things *divine* and *humane*, which in breast
Of *Mortals*, if it pure and lively shine
Makes him like God, unmov'd and stable rest :

For as no chance of *Fortune* can molest
The *Power* divine, So *wisemen* do enjoy
Within themselves, by *Wisedom*, *Peace*, and *Rest* ;
Nothing that is without can them annoy,
All seeming Miseries give place to inward Joy.

Yet fals this *Wisedom* short of that Divine,
Which *Adam* did possess before his fall :
And as Sun-beams through clouds, so doth she shine
Through our corruptions, scarce discern'd at all,

We *common* and more *exquisite* her call ;
That sees things that are past, and things in sight,
The things which in succeeding times may fall :
We her, as she guides mens affairs aright,
Call *Prudence* ; *Wisedom*, as she doth in God delight.]

o *Wisedom* and *Prudence* in an humane brest,
Are one same Grace though divers by relation :
Wisedom refers to God, *Prudence* doth rest
Most in a wise and upright moderation

Of *States* and *Men* by *Laws* administration ;
By *Wisedom* here we see the *life of Grace*,
By *Prudence* in a *civil conversation* ;
Prudence amongst the heathen had a place ;
True heav'nly *wisedom* only *Gods elect* doth grace.

11 This heav'nly *wisdom* whereby we converse
 With God, and take delight in holy things,
 Doth our affections all and wills perverse
 Set right, and neer divine perfection brings;
 She first, like good Musitian tunes the strings,
 And then sends forth a most harmonious sound:
 First lifts our Souls to heav'n upon her wings,
 Next orders all by *Prudence* on the ground,
 Like Leech who ere he others cure, himself makes sound.

12 She first *within* in order sets the heart,
 Next is for *outward* things most provident,
 No *Grace* more *Good* to *Mortals* doth impart,
 Nor none more *evils* here on earth prevent:
 She shews her *inward Graces* God hath lent.
 By outward manners, habit, grave attire;
 Few words, pure hands, in all such complement,
 Such gesture publike, and in her retire,
 As all her for a heav'nly pattern, do admire.

13 But most of all a *wiseman* strives to tame
 Both in himself and others Sin and Lust:
 For he that Good from Ill discerns, doth blame
 False varnisht shows desil'd with inward rust:
 He *Pride*, *Pomp*, *Boasting*, *Scorn* away doth thrust,
 And from a pure *Serenity* of minde
 A patern draws of Life most quiet, just,
 Far from opinions false and error blinde,
 And guides at stern, as in a calm, so in the winde.

14 In War most valiant, in judgement just;
 Ill unto Good, things hurtfull turns to sound;
 Will's still the same, because the best, no Gust
 Of fate oppresseth him: if Wealth abound,
 Or Poverty, he still the same is found;
 And doth with pleasing *constancy* endure
 All Fortunes changes which do others wound;
 True, innocent, sincere, just, simple, pure,
 And as his *Life*, his *Death* is joyfull, sweet, secure.

15 The Poets fain that in the *golden Age*.
Grave, wise, experienc'd men bare all the sway,
 And the *unexpert, young*, not yet grown sage,
 To learn *Laws rules* first practis'd to obey,
 For *Prudence* all by *levell* orders aye,
 And by a long *Experience* doth discern,
 How she provide for future changes may,
 By precept and example much we learn ;
 But that imprints most deep, which doth our selves concern.

16 *Examples, Precepts, and Experience*,
 Are ever ready at a *Wisemans* hand,
 To teach him *Judgement, Charity, Providence*,
 Of which we alwaies here in need do stand :
 By *Counsell* we the Grounds do understand
 Of things we ought to do or leave undone :
Judgement our *Wills* and *Senses* doth command,
 What things we ought embrace, and what to shun,
 And *Providence* provides for things that are to come.

17 I praise not here that cunning *Polity*,
 Which maketh of anothers *Folly*, gain ;
 This comes of *Malice, Guile, and Subtlety*,
 Which generous brave *Prudence* doth disdain :
 Such alwaies evil counsell entertain,
 The *Apes of Prudence, Reasons* depravation,
 Whose *mindes* (as *hands* grow hard by taking pain)
 Are by base plots and subtle imagination
 Inured unto others wrongs and supplantation.

18 As *Quicknesse* wit, As *Soundnesse* memory,
Grave looks the face, and *Plainnesse* speech commend ;
 So *Judgements* praise is in *Equality*,
 Without least doing wrong to Foe or Friend ;
 And as salt favours, so doth *Judgement* bend
 Ev'n all our words, thoughts, works, to good or ill ;
 Without this *Judgement, Prudence* doth intend
 Nothing ; for she is *Mistresse* of her will,
 Which she with all her power labours to fulfill.

19 *Counsell* and *Judgement* are the very eyes
 And *Lamps* here to direct a prudent minde ;
 Which they who want or foolishly misprise,
 Walk on in *Folly* and in *Error* blinde :
 We many ignorant *vain Fools* do finde,
 So wise in their conceit and estimation ;
 They think all *wisedom* in their breasts confin'd,
 These being bound by double obligation
 To *Folly*, there's no hope of any reformation.

20 *Prudence* and *Folly* in the Soul of man,
 Like *Health* and *Sicknesse* in his Body are ;
 As *Health* the Body keeps, so *Prudence* can
 The Soul deliver from the devils snare :
 And as *Diseases* here the thread doth share
 Of *Bodies* Life ; So *Folly* soon doth rend
 The *Soul* with pleasures vain and *worldly care* :
 For as strong men within a Fort defend ;
 So *Prudent* Thoughts our souls from Satans fury shend.

21 And as among the noble *senses* five,
 The Sight doth all the rest in worth excell,
 Because all do their Light from her derive,
 And she all that offends them doth repell :
 So *Prudence* all the *vertues* doth precell ;
 Because by Light God sends her from above,
 She counfels all the *Graces* to do well ;
 For without her no *Grace* aright can move
Prudence of all the rest the Governour doth prove.

22 *Ulysses* *Prudence*, *Ajax* *Fortitude* ;
 Whilst they each other do accompany
 Win Cities, conquer men, and Monsters rude :
 But if they square for Gain or Dignity,
 And *Ajax* leaves *Ulysses* company,
 His valour turns to *Folly* or to *Rage* ;
 So men of greatest *magnanimity*,
 When they the *Guidance* leave of *Prudence* sage,
 Crow beastly, mad, or foolish in their later age.

23 I may her liken to the *Prince of Day*,
 From whom all lesser *Lamps* do borrow Light;
 Who when he doth his glorious *Beams* display,
 The rest all seem to be extinguisht quite:
 So whenas heav'nly *Wisedom* wondrous bright,
 Her self amongst the *Graces* doth disclose,
 They all do seem to vanish in her sight,
 As all the Glory that they have arose (pose.
 From those bright Beams, which *wisdome* doth on them dis-

24 As God the world, the *Emperour* his host,
 The *Governour* his *Ship*, the *Sun* the day,
 And as the *Body's* ruled by the Ghost,
 So doth fair *Prudence* all the *vertues* sway:
 And as these, like good Guides, direct the way
 Unto their charge, to reach their proper end:
 So doth true *Wisedom* all that her obey
 To endlesse happinesse and pleasure send;
 Most happy man who doth her holy hefts attend.

25 May his heart die like *Nabals* churl and fool,
 Or like *Achitophel* end with a string;
 Laugh in the stocks, cleave to the scorners stool,
 That listens not to heav'nly counselling
 Of *Wisedom* and her sweet admonishing:
 She hath provided *viſtuals*, pour'd out wine,
 Sent out her *Maids* us to the feast to bring,
 To bid those that seek *Knowledge* come and dine:
 And those that *Prudence* want to taste her *grapes* divine.

26 For she's the *Vine* whose *grapes* yeeld pleasing smell,
 Whose *Fruit* and *Flowers*, *Wealth*, *Life*, *Honour* are;
 The *Garden* where *Christ* dearest *Sponse* doth dwell,
 Planted with all the *Herbs* and *Spices* rare,
 Which to adorn his *Church* he doth prepare:
 Would thou one word which should her worth contain
 He hath true *Wisedom* who the Lord doth fear,
 And who knows holy things doth entertain
 Right understanding, without this the rest are vain.

27 She as the *Prince* or *Generall* doth guide
 All other *Graces* in *Loves* sacred band,
 Doth order, marshall, and for them provide,
 As th' *Eye*, which all the members doth command :
 The *Governours* of Men, of *Cities*, and
 Of *Families*, and each mans private state,
 She orders *wisely* by her *prudent* hand,
 And they that duely on *Discretion* wait,
 Command the Stars, and rule ev'n over *Time* and *Fate*.

28 As *shadows* more directly opposite
 To *Suns* bright *Rays*, seem short by being near,
 When those which are much farther from the light,
 More goodly fair and long by far appear :
 So who small *Knowledge* have attained here,
 Thereof do alway's make a greater show
 Then those whose understanding shining clear,
 Do all the Paths of *heav'nly wisdom* know.
 For with true *Wisedom* alwaies *Humbleness* doth grow.

29 And as *Gods Wisedom* doth no lesser seem
 In *smallest* creatures, as a *Gnat* or *Fly*,
 Then *Greater*; so we ought no lesse esteem
Wisemen in low degree their dignity :

The *Snail* a mirrour is of *Polity*,
 Who with her horns keeps alwaies sentinell,
 And never cometh out before she try,
 If things without be all in Peace and well;
 Else she, retiring home, lives quiet in her shell.

30 Oh sons of men that you could but behold
 The wondrous *Beauty* of this *heav'nly Pear* ;
 But nought on earth her *Beauty* can unfold,
 Her *Glory* in the *Heav'ns* doth shine most clear ;
 In all *Gods* works her splendour doth appear,
 She first from *Heav'n* vouchsafed to descend
 To live in *Judah* with her chosen dear :
 But now her *Beams* more ample do extend,
 To all the *Nations* of the earth she light doth lend.

31 She taught our *Father* that was made alone,
To raise himself to *Glory* from his fall;
But *Envy* turn'd from her his foolish son,
And made by *Fratricide* and *Fury* fall:

Lo when the *Flood* the world destroyed all,
She it preserves by one wise work of *Wood*:
The *dead Sea* yet is the memoriall
Of foolish *Cities* five which there erst stood,
Where she sav'd *Lot* from fire, as *Noah* from the flood.

32 To tell what wonders have been by her wrought,
Were too too long for this short meditation;
They in Gods Book are easily found, if sought,
For there Indeed is *Wisedoms* commendation;
Where she us doth with wary observation,
Unto the *Cony* and the *Pismire* send,
To learn to get our food and habitation,
Whose meaner *Wisdom* if we must attend,
Much more wise *Heathens* sayings most divinely pen'd,

33 One being asked, who was most wise, repli'd
He that sin'd least; when one of them desir'd
To learn who was for youth the trustiest *Guide*;
He answer'd, *Prudence*: And in's son requir'd
Only three things, which he in youth admir'd:
In his tongue silence, *Prudence* in his minde;
Shamefastnesse in his Face; when one requir'd
How he the greatest in the least might finde;
He answer'd, *prudent* thoughts in humane breast confin'd.

34 This was an *Ethnick*: But how doth she shine,
When she is joyn'd with pure *simplicity*?
Whenas that *holy Wisdom* serpentine,
Combines with dove-like true *sincerity*:
Oh thus the *Saints* by holy subtlety,
Walk safe amongst worlds crooked generation;
Thus walk'd our Saviour in *Humility*,
And though the wicked plot his condemnation,
Yet never could they touch him but by subornation.

35 Oh how should we that have this mirroure bright,
 This Sun of wisdom, labour here to shine
 Like Stars, which from the Sun receive their light,
 And to *sincerity* true columbine,
 Joyn this wise holy *Prudence* serpentine ;
 Us to conduct through this worlds wildenesse,
 And a most safe and perfect way out-line
 Through *Jordans waves* to *Land of Happinesse*,
 Where *Mansions* ready built we shall for ay possesse.

36 And *Vineyards* planted, whence the *Cananite*,
 For wicked *Treason* 'gainst his *Majesty*,
 God hath expel'd to *Hell* and darkeſt night,
 Proud *Lucifer* and all his company :
 Oh why shouldst thou advance base duſt ſo high !
 Whoſe earthly manſion keeps his ſpirit low,
 And will not let his *underſtanding* flie
 To ſee what goodly *clusters* there do grow,
 In heav'nly *Canaan* where *Milk* and *Hony* flow.

37 We hardly here of things below diſcern,
 And with great pains what is before us finde ;
 Ah how ſhall we then able be to learn
 Thy *Wisdom* which no limits have confin'd :
 Thy Spirit only can into our minde
 Theſe hidden myſteries in Chriſt reveal,
 In which the Princes of the world were blinde ;
 For from man naturall thou doſt conceal
 This *Wisdom ſpirituall* which thou to thine doſt deal.

38 For as none knows the Spirit of a man,
 But that ſame Spirit that within doth dwell ,
 So nothing apprehend this *Wisdom* can
 But that wiſe Spirit that all *Truth* doth tell :
 Oh ſacred Spirit of *Truth* ! my heart compell
 This holy *Sapience* to entertain,
 Thou only giv'ſt to drink of *Wisdoms* Well ;
 Mans wiſedom's wickedneſſe, his thoughts are vain,
 His knowledge is but error, and his pleaſure pain.

39 Thou didst create ev'n all things by thy *Word*,
And by thy heav'nly wisdom didst ordain
Man of thy handy-works to be the *Lord*,
That he in *Truth* and *Equity* might reign;
And with an upright heart the right maintain :
Oh therefore down thine heav'nly wisdom send,
Me in all *Truth* and *Uprightnesse* to train,
She shall my words and works to thee commend,
And bring my small beginnings to a perfect end.

40 And here with *Praise* and *Praier* I will end,
Oh who aright can know or understand,
Except thou *Wisdom* from thy *Throne* dost send,
To give unto him what thou dost command:
Then grant me *Wisdom* alwaies to withstand
Hells subtle *Plots*, and *Worlds* base blandiments,
Let sacred *Prudence* ever be at hand,
Still to direct my words, acts, and intents,
To yeeld *Obedience* to thy Commandements.



MEDITAT. II.

Of Obedience.



1 When first th' Almighty by his only Word,
 Had fashion'd all within the Firmament :
 He made Man last to be their King and Lord,
 That he to him might be obedient :
 But Man not with this Monarchy content,
 Denide his homage to omnipotence ;
 And having but one small commandement,
 Transgressed it by Disobedience :
 The easier the command, the greater the offence.

2 This all the Sons of *Adam* do derive
 From him, and call it guilt Originall,
 Which by the Eternall Law did us deprive
 Of all Gods Benefits, and did enthrall
 To endlesse Bondage, till Christ for this Fall,
 The price of his most precious blood did pay,
 Which us recovers from *Sins* actuall,
 And by obeying Gods whole *Law* doth stay
 His wrath, And merits Heav'n for all that him obey.

3 For as by first mans disobedience
 On all men cometh Death and Condemnation ;
 So by the seconds true *Obedience*,
 We have eternall Life and sure Salvation : |
 Thus disobedience by derivation
 From *Adam* bringeth endlesse wretchednesse,
 And true Obedience by imputation
 Conveys from Christ eternall Happinesse ;
 So by the first comes *sin*, by second *Righteousness*.

4 The glorious robe of perfect *Righteousnesse*,
Which they that are obedient only wear,
To cover that foul shame and wickednesse,
Which *Adams* disobedience layed bare :
Ah ! let a disobedient sinner dare,
The aid of the *Obedient* Lamb desire,
My Will and Actions, Tongue and Heart to square,
In due proportion to his heav'nly squire,
Whilst I of true *Obedience* praises do enquire.

5 Devoutest *Lady* ! Handmaid to the *Queen*
Of heav'nly Love, And so in duty bound,
That she's alwaies prest and ready seen,
To do what thing soever she propound :
Her heart, words, will and deeds all one are found,
Serving for Love and not for fear or gain,
No Subject merits better to be crown'd;
For who can best obey, he best can raign,
And she is shortly sure eternall Crowns to gain.

6 If I may square Her by the Rules of Art,
I her define to be our wils subjection
To *Him* that ought to rule both will and heart,
And by his will dispose our best affection :
The rule of Reason may be our direction,
How our Superiours Statutes we obey ;
But when the Lord commands, there's no election
Nor doubting what we ought to do or say,
Gods will's the rule of Right which none may *disobey*.

7 Here in two Branches I might her divide,
Obedience first to God, and secondly
To our Superiours that on earth abide,
But all is but to one Authority :
For there's no power or preccendency,
But that which highest power doth ordain ;
Who therefore doth resist mans Soveraignty
Gods ordinance resisteth, and again
Who duely it obeys, Gods Statutes doth maintain.

8 Thus must our hearts, ears, hands, be all attent
 His Word and Will in all things to obey,
 Who over us hath lawful Regiment,
 Which is one God, eternall, blest for aye ;
 Whose servants all we are, And therefore may
 Not chuse a Lord or Master whom we will,
 Nor serve two Masters, lest we disobey
 The one, when we the others minde fullfill,
 For that which pleaseth one doth crosse the others will.

9 Thus our *Obedience* is only due
 To him that all did for his service make ;
 And 'tis a firm position sound and true ;
 God only for himself ; But for his sake
 All that from him authority do take
 We truly and sincerely ought obey :
 Or else our bounden duty we forsake,
 As those which do their Princes disobey,
 When they their lawfull Officers commands gainfay.

10 For this whole world is like a family,
 In all things well and justly ordered ;
 Where God hath the supream authority,
 And *Rulers* theirs from him delivered,
 By which they do command as in his stead ;
 Who then to them are *disobedient*,
 They may be said to disobey the Head :
 For whilst they rightly use their government,
 We ought them to *obey* in things indifferent.

11 Indeed all ought regard the Supreme Will,
 As first commanding cause and end of all ;
 Which all that Being have, ought to fullfill,
 From which as all things rise so all must fall ;
 Here therefore first we into minde will call,
 To whom that will commands us to obey,
 For in *obeying* their commands we shall
 Obey that Supreme Will : This is the way
 To make *Gods will* the cause of all we do or say.

12 To him; we must be subject, first of all,
 To whom all Power in Heav'n and Earth is lent;
 The Son of God *begotten, naturall,*
 Next to his Ministers which he hath sent:
Apostles, Pastors, Doctors, here are meant;
 Which by his Word do teach their Masters Will,
 And rule his Church by godly Government,
 And those which *hear these his commands* fullfill,
 And those which them *despise despise* his heav'nly Will.

13 As Kings which with great Honour do convey
 Princes Ambassadors, it do intend
 Unto their *Lords*, So we our Lord *obey*
 When we *obey* the *Legats* he doth send:
 The second Power is that which God doth lend
 To Kings and Princes, for to delegate
Judges to punish those which do offend,
 And to maintain the Life, Peace, and estate
 Of ev'ry member that maintains the Bodies state;

14 To this all Subjects owe *Obedience*;
 The third Obedience is which wife doth owe
 Unto her Head, who due Benevolence
 For duty ought unto his Wife to show:
 For as the Church so ought the Wife to know
 Her due Subjection unto her *Head*,
 And as our *Christ* directs his Church below;
 So Wives must be by husbands ordered,
 But this of wives is better known then practised.

15 So is th' *obedience* which Children owe
 Unto their Parents, by Commandement
 And promise, they shall long and good daies know,
 If they to them will be obedient.
 The fifth and last is *Masters Government*,
 And *Servants* Duty which they should them bear,
 Which ought to be with single true intent,
 Not for eye-service, wages, or for fear;
 t as they would obey ev'n *Christ* their Master dear.

16 Thus ought we to obey these five degrees

Set over us : Because we so obey
The highest Power, And if their just decrees
We slight, that highest power we disobey :

Far wide then disobedient *spirits* stray,
Which by Religion would all reverence
Exclude, due unto *Magistrates*, and say
They unto no man owe obedience,
A false excuse of *Schisme* and all unreverence.

17 *Obedience* preserveth *Unity*,

And helpeth to this great worlds conservation,
As Heav'ns and Earth do by due Obsequy
Obey their glorious Makers Ordination ;
Behold how all things in this worlds Creation,
Do by their Makers order stand or move ;
Earth keeps her center for mans preservation,
The *Heav'ns* turn all in motion round above,
Without *Obedience* one would out another shove.

18 And thus we may *Obedience* observe,

To hold our *members* in due motion aye,
Whilst one doth to another member serve,
And all unto the *Spirit* do obey,
The *Soul of man*, which doth by reason sway
Ev'n all the *members* to their preservation,
And if the least of them do disobay,
She either seeks their better reformation,
Or one endangers all to endlesse condemnation,

19 For whilst man here doth on the earth remain,

Sin and corruption in his Body dwell :
Seeking therein as Lord and King to reign,
But *Grace* doth strive by force them to expell :

If *bondslaves* we our selves to *Sin* do sell,
And give our members here Lusts to obay,
We yeeld unto such Lusts as leade to Hell ;
But if that *Grace* our *Soul* aright doth sway,
Then all the *members* follow her the narrow way.

20 Remove this Vertue of *Obedience*

From Soul or Body, Subject, City, Town,
Or from the Creatures wanting life and sense,
And all unto Confusion tumble down :

The Tower of *Babel* might to Heav'n have grown,
Had all obey'd with mutuall diligence :
But suddenly we see it overthrown,
When to *obey* they want intelligence,
For without *understanding* no *Obedience*.

21 As to mainttain Head'ns perfect unity,

All to one *supream Trinity* obey ;
So all that have with it Affinity,
Subject themselves to that one God for aye :

No wonder if those that him *disobay*,
To many *Errours*, *Schismes*, and *Sects* do fall,
For one *true Unity* they do gainsay,
When they resist his Ordinances shall,
And *disobey* Gods Word that here directeth all.

22 Me thinks my *Muse* could here her self transcend,

By musing of th'*obedience* above,
Which from the *Son* to *Father* doth ascend,
And *Angels* who *obeying* Fear and Love.

Alas what can th'eternall power move !
Obedience of poor wretches to require,
But us to joyne to *Christ* our Head in *Love*,
As he is joynd to God in due desire,
Into no other end *Obedience* doth aspire.

23 For as when in a wilde and fruitlesse stock

We do some noble impe inoculate ;
The fruit erst base and wilde, like to the Block,
Is made as goosly, fair, and delicate

As Tree which first this imp did generate :
So the least imp of *Christs Obedience*,
In us ingraft, doth us regenerate ;
And make us bear fruit of like excellence,
As lively tree from which it first had influence.

24 For all that from stock of first *Adam* come,
 Bear those sower fruits of *Disobedience*;
 But all that do ingraft again become
 In second *Adams* true *Obedience*,

Bring forth sweet fruits like lively tree, from whence
 They have received first their sap to spring;
 Sweet living *Vine*! whose sacred influence,
 Us makes *obedient* to our Lord and King,
 Ah! who the praises of thy noble fruit can sing?

25 It did advance that holy *Prophets* quill,
 When He in *volume of the Book* did finde,
 Written that thou shouldst Gods whole Law fullfill,
 Whereto thou wert with all thine heart inclin'd;

And when the time was come thereto assign'd,
 Thou wert *obedient* to all Gods will,
 Performing it with all thine heart and minde,
 Ev'n till the *Jews* thee on the *Crosse* did kill,
 When thou resistest not though they thy bloud did spill,

26 *Obedient Lamb*! this was the *sacrifice*,
 The *offering* God did for sin require;
 Thus we must offer up to God, likewise
 Our Souls and Bodies with like *zealous* fire

To die, if not in *deed* yet in *desire*:
 Quick, holy, acceptable *Offeering*,
 To pacifie Gods *Justice* and his ire,
 Is when to him obedient hearts we bring
 And crucifie those Lusts which from our *Flesh* do spring.

27 As from the boundlesse *Ocean* do run
 All streams which doe return into the *Main*,
 So from one *patern of Obedience* come
 All ours, and thither doth return again;

The *Lamb* that was from worlds beginning slain
 Gave the first blow to *Disobedience*,
 Which *Isaac* imitates when he is lain,
 On Altar to be sacrificed thence,
 Whom truly *Abram* offer'd by *Obedience*.

This was that *quiet savour* God did smell,
 When offering one of each clean bird and beast,
 The good old *Noah* pleas'd the Lord so well;
Obedience was the Seasoning to the feast :

What made the *Lord Sauls* sacrifice detest ?
 But that he did his Word then disobey,
 When he did spare of *Amalec* the best,
 To offer up ; But therein did obey
 his own corrupt inventions, not what God did say.

Better then *Sacrifice* is to obey,
 And then the *fat of Rams* to give good ear,
 Happy though we do all the world gainfay,
 If we obey our Lord and Master dear :

But ah ! whilst we remain as Pilgrims here,
 Flesh, World, and Devil daity us perswade
 To follow Pleasures vain, and to forbear
Obedience to the Lord which us hath made,
 whose Statutes to obey should be our only trade.

Oh Sacrifice of Fools ! with tongue to pray,
 But harbour no *obedience* in thine heart ;
 Who dost in word professe God to obey,
 But by thy works dost all his Laws pervert :

Behold ! it is not without just desert
 That Beasts to thee are disobedient,
 When thou to God a faithlesse rebell art,
 To whom obey Sun, Moon, Stars, Firmament,
 or Sea against his will invades the *Continent*.

Whilst I about this sinfull Body bear,
 Lusts and corruptions will therein remain ;
 Yet never let them so much domineer
 As here of *Grace* the mastery to gain :

For if I suffer Sinne in me to reign,
 That all my members will to sinne obey,
 That sin whereof Saint *Paul* doth so complain,
 Oh ! who me from the same deliver may ?
 'tis not I but sin that Christ doth disobey.

32 If that the Judge by his Authority,
 Injoyn me to perform or speak a thing,
 Against the will of *Sovereign Majesty*,
 Here my Deniall no Offence doth bring;
 And if I be commanded by the King,
 To do against his will that is above,
 I here no Rebelle am, though suffering:
 For I were better *Crosse* and *Prison* prove,
 Then in *Gehenna* fry, from whence is no remove.

33 And as in all humane societies,
 The meaner Power the greater doth obay,
 Till to the *Paramount* it doth arise,
 Which Power all inferiour powers sway:
 So in this Power spirituall we may,
 Behold like order for *Obedience*,
 The *Paramount* is Gods high Power aye;
 For though we do Powers reverence,
 Yet to the highest we have alwaies reference.

34 What more unjust then look to be obey'd
 By our inferiours, and to disobay
 Those God hath plac'd above us for our aid?
 Ah how, *Thy Will be done* may we here pray,
 As Angels do the same in Heav'n for aye:
 Which we so often crosse by doing ill,
 More often then are minutes in a day
 Oh let my Heart be ready to fulfill!
 Mine Heart be ready Lord to learn and do thy Will.

35 Ready in all things lawfull to obay
 Superiours all, to do things just and right,
 To love my Neighbour; for mine enemies pray,
 Grace to embrace, and with Corruptions fight,
 To cast off earthly things, and to delight
 Wholly in God, and heav'nly contemplation;
 To work by day, to watch and pray by night,
 To learn of *Christ*, *Meeknesse*, *Humiliation*,
 With trembling and with Fear to work out my Salvation.

36 Since I must be *obedient* to the end,
 How should I end to beg *Obedience*?
Obedience, which to Liberty doth tend,
 And us restores unto that excellence
 Which *Adam* lost by *Disobedience*.
 Let others glory in their mighty train,
 And large command of many Continents;
 By *Meeknesse* and *Obedience* I shall gain,
 With *Meek obedient Lamb* in Heav'n for aye to reign.

MEDITAT. III.

of Meeknesse.



AS in fair *Garden*, where variety
 Of choicest Flowers, the *senses* to delight,
 Are plac't by cunning hand most curiously,
 Their divers colours most affect the sight,
 That broad and fairest shew & stand upright,
 But oft we finde low creeping on the ground,
 Ann herb whose odour sweet doth more invite
 Our smels, then all the *Tulips* there are found;
 So is it with this *Grace* which I do next propound.

2 For though the goodliest *Garden of the Bride*,
 Like *Eden* is so fair embelished
 With richest Fruits and Flowers, from side to side,
 Their names and hues cannot be numbered,
 Much lesse their force and natures be aread;
 And though all are more glorious to be seen,
 Then *Meeknesse*, which is next deciphered:
 Yet none more pleasing to our smell I ween,
 Nor more, then her, respected of *Loves royall Queen*.

3 *Obedience, Meekness, and Humility*,
 Are Flowers more for profit then for shew,
 Pleasing the smell and taste more then the eye,
 And lowly like sweet *Thyme* and *Hysope* grow;
 These by the outward face we must not know,
 Their inward vertue 'tis that we esteem
 Their force is heav'nly though their dwellings low,
 And may the greatest Monarch here beseem,
 For sure the King of Kiwgs like these himself did deem.

4 And us commandeth all of him to learn
Meeknesse and *lowlinesse* which rest doth bring,
 Eternall Rest, which doth our Souls concern
 Here more then any vain and worldly thing :

Most mighty God and yet the *meekest King* !
 Fit thou my Soul for this sweet Meditation ;
 And teach me *meeknesse* whilst I *meeknesse* sing,
 Which base and mean in mans vain estimation,
 Is with the *Lord of Lords* of highest valuation.

5 Some her define to be a *moderation*
 Of *Anger* : And would have her to abstain
 From all revengefull furious envious passion,
 Thereby possession of her soul to gain :

For who doth *gentle meeknesse* entertain,
 With her findes happy *Peace* and quiet *Rest* ;
 And who from furious rage will not refrain,
 But harbours wrath and malice in his breast,
 Possesseth not himself but is by them posselt.

6 *Meek, gentle, milde, soft, affable, and kinde,*
 In words, though divers are in sense the same ;
 And come from gentle habit of the minde,
 Which like it self our words and acts doth frame,
 Making wilde, savage, furious creatures tame,
 For all are mad and wilde since *Adams* fall,
 And burn in furious and revengefull flame,
 But *meekness* mitigates appeasing all,
 And blessed here in peace the earth inherit shall.

7 *Meeknesse* which pleaseth God and profits man,
 For God the *meek* exalteth to Salvation ;
 And those which here abstain from *Anger* can
 In multitude of *Peace* have delectation :

With *meek* far better is humiliation,
 Then greatest spoils with proud ones to divide,
 Heav'nly *Jerusalems* no habitation
 For those which Kight by *Duells* do decide,
 But those which can with *meeknesse* injuries abide.

- 8 She *ire* and *rancour* in her heart can brook,
But doth all with an equall minde sustain;
Provok'd by none, nor doth she one provoke,
Though oft offended hurteth none again:
She doth from all improbity abstain,
Resists not evill but the same with good
Still overcomes, And doth more glory gain
By gentle yeelding then if she withstood
The wicked in his raging furious angry mood,
- 9 Oh Grace most glorious, when God her sends
To dwell in breast of some great *Potentate*;
His Heart She from all Cruelty defends,
And though he be a *Lord of Life and Fate*:
His hands with bloud doth not contaminate;
She such a Prince to Heav'n at length will bring,
Too soon for us though she may think it late;
Let *Homer* fierce *Achilles* praises sing,
Give me a *mercifull, meek, milde, and gentle King*.
- 10 For *Meeknesse* brings more honour to a King,
Then *Purple, Scepter, Diademe, or Crown*,
And richer triumphs doth to *Emp'rors* bring,
Then winning any *Castle, Fort, or Town*:
He gets eternall Glory and renown,
Who can by *meeknesse* bridle *passions* right;
Let *Tyrants* rage, and let the *Furies* frown,
They can no more a good *meek* man affright,
Then Arrows hurt the water that thereon do light.
- 11 Inhumane *cruelty's* taught in the school
Of *Satan*; who would like himself have all;
But he whose seat's in heav'n, and his footstool
Upon the earth; Before whose presence fall
Down all the Angels, and him Maker call,
Bids us like to himself be *meek and low*,
For he that turn'd to sweet that cup of gall,
Can make the *meek* and lowly highest grow,
And with one blast the proud and cruell overthrow.

12 I labour not to keep down or depresse,
 That humane natures high *sublimity*,
 Without which creatures bear no *awfulnessse*
 Nor due respect unto the *Majesty*
 God hath annexed to mans *Soveraignty* :
 I seek to suit his minde and *conscience*,
 Unto his outward *Grace* and *Dignity*,
 And raise him by an inward confidence
 Of well-known worth to an angelike excellence.

13 Yet not by this *sublimity* to swell
 Beyond the bounds of Mortals : He that's wise
 Will, as his worth and due deserts excell,
 Be still more *low* and *humble* in's own eyes :
 And as his State and Honour here do rise,
 He is more modest, gentle, meek, and kinde,
 Preferring not himself in any wise
 Before his equals : thus he grace doth finde,
 By gentle manfuetude with God and all mankinde.

14 For whilst by an obsequious conversation,
 And by ingenious manners, pleasing, sweet ;
 Far from base *flattery*, as vain *ostentation*
 He doth *inferiours*, *equalls*, *bettters* greet.
 By loosing of his own, lo he doth get
 In others thoughts the highest estimation ;
 His head's in heav'n, though on the earth his feet ;
 And by anothers vertues veneration,
 He getteth of his own all love and admiration.

15 Oh happy man to whom heav'ns *King* hath sent,
 This *Grace* to be the glory of the rest ;
 What can that minde molest or discontent,
 That harbours gracious *meekness* in his brest :
 They that can *contumely* fair digest,
 If any them deride or reprehend,
 Streight of themselves take more severe inquest,
 If ought be justly blam'd, they soon amend ;
 If false, it never them shall anger or offend.

16 *Meek, gentle, patient, bearing right or wrong,*
 From inward free, as outward perturbation,
 Revenge is not a thing that doth belong
 To her; she findes far greater contentation
 In wrongs dissembling, and their tolleration:
 The wants which she within her self doth finde,
 Her more depresse by modest moderation,
 Then all her *vertues* elevate her minde,
 As salt she savours all the *vertues* in their kinde.

17 This is the same, or very like the Grace,
 Which we do call *Christian Humility*;
 Without which other vertues have no place,
 All are in her as in an *Unity*:
 She is the surest way to Dignity,
 The center where all vertues lines do meet,
 Most honour'd when she most doth vilifie
 Her self, And when she stoops to wash Saints feet,
 The highest King of Kings with kisses her doth greet.

18 Yet none of worldlings is esteem'd more vile,
 They it account a thing too mean and base,
 Here to descend unto so low a stile;
 They think that *meeknesse valour* doth disgrace:
 But oh absurd, presumptuous, mortall race;
 So high and proud in thine own estimation,
 What thing's created in more wretched case?
 Weak, vain, precipite, and on each occasion,
 Ready to fall from highest hopes to desperation.

19 What is thy Body but frail quickned clay?
 Thy Soul's so clouded with obscurity;
 It is most ready, prone, precipite ay,
 To fall to basenesse, errour, vanity:
 Happy who sees his own infirmity;
 Thus by descending only we ascend
 Unto the highest humane dignity:
 First step to honour is to vilipend
 Our selves: Let others thee and not thy self commend.

20 None seeks to pull his foot out of the mire,
 Until he feels and knows that it is in,
 Nor none to wash the dirt off doth desire,
 Until he sees it cleave unto his skin :

So till this *Grace* us shews our selves within,
 We never seek those heav'nly remedies,
 To purge our souls from errour and foul sinne ;
 This was of all the Oracles most wise,
 First, *know thy self* : that is, thine own infirmities.

21 Thus comes the purest wheat from foulest ground,
 So it be first well till'd and harrowed,
 And thus the ignorant grow men profound,
 When they their folly have discovered.

Of all the vertues can be reckoned ;
 The roots are bitter, fruits most sweet do prove,
 Self-Pride, and Arrogance once setteled
 In humane breast, most hard are to remove,
 This work belongs to *meekness*, *humbleness*, and *love*.

22 Most pleasant fruits, which from this root do spring,
 When weeding out base pleasures false and vain,
 She true delight into their rooms doth bring
 And rich Content for ever to remain,

Happy who can this Ladies favour gain ;
 She able is and ready to defend,
 Against Souls troubles, and the bodies pain ;
 The *meek* that patiently on *God* attend,
 Are sure to have a joyfull, quiet, happy end.

23 Nothing can his most noble minde appall,
 Which is with such Tranquillity indude ;
 Crosses, Afflictions may him here befall,
 But base or abject thoughts cannot intrude

Into a minde of such an habitude :
 Certain his breast all vertues doth contain,
 Who hath this gentle *vertue mansuetude*,
 Who wants her boasts of *vertue* but in vain,
 They are but shews of *vertue* which with him remain.

24 It is the height of folly to bewray
 Desire where we no power have to offend :
 So beat the Sea, if it will not obay,
 Or windes which crosse the way thou dost intend :
 So whom thou canst not reach his picture rend,
 Such wounds make atrows when they cleave the air ;
 Yet many thus with rage their spirits spend,
 Were it not better far to bear them fair,
 But Folly cannot bear though thou in mortar bray her.

25 If an Asse kicks thee, wilt thou kick again ?
 Or barks a Dog, wilt thou straight bawl and cry ;
 Because one's foolish, canst thou not refrain ?
 But needs do that is ill for company ?
 Let fools scorn mean Birth, want, deformity ;
 This (if a fault) not thine, thy Makers is,
 To him that's *meek* no infelicity
 Can fall by *Fortunes* bitter frowns or blisse,
 He counts them not his own, true vertue's only his.

26 I liken *Meeknesse* to that piece of wood,
 Wherewith the *Prophet* did the Fountains heal,
 And made the bitter waters sweet and good :
 For so doth *Meeknesse* with *Afflictions* deal,
 She all their *bitternesse* with joy doth seal,
 Ev'n that accursed death upon a Tree,
 She turneth from a *curse* unto our *Weal* ;
 Blest are the *Meek* that for well-doing be
 Hang'd thereupon : from thence they *Paradise* may see.

27 A *meek* mans minde's like solitary place,
 Where all is quiet, fit for Contemplation ;
 And to behold his Makers Will and Grace,
 Spending his time in sweetest meditation ;
 But *cruell mindes* are full of *perturbation*,
 Like to a market or tumultuous Fair,
 Where all is fill'd with noise and molestation ;
 Dirt in the streets, strong clamors in the air ;
 Such places are unfit for *Graces* sweet repair.

28 A meek minde's like unto *Parnassus* Hill,
Through whose pure air shines *Phæbus* golden ray;
Whose silver Channels purest Fountain fill,
And all the meads bedeck with Lillies gay:

The Gardens with fair Flowers adorned ay,
And when the Brooks do murmur any sound;
With much delight sweet *Zephyrus* doth play,
And all the Birds upon the Trees around,
Consort with *Muses* nine to make a Heav'nly sound.

29 But a meek minde more pleasing is then all
These *Flowers*, *Fruits*, or *Musicks* sweet delight;
No fit of *Fury* can that Heart appall;
For as a *Dart* may on the water light,
And hurts it not by any force or might:
So Force nor *Fury* can meek minde offend,
For it gives way as doth the water light:
Oh happy quiet minde! that doth attend,
With meeknesse on Gods bounteous goodnesse to the end.

30 As when the glorious *Sun-Beams* do appear,
All misty cloudinesse is turn'd to day,
So where this Grace the heart of man doth chear,
All passions turbulent are driv'n away:

Then meeknesse most her glory doth display,
When she hath justest cause to take offence,
No valour like this Dames behold we may,
Nor any like her modest *Patience*;

A meek and lowly minde excels all ornaments.

32 As when the Lord of all to us did come
In humane flesh, he peace and concord bred
Twixt Men and Angels, and made all become
As one in peace and quiet in their head;

So where this meeknesse doth her grace dispred,
There *Nations*, *Neighbours*, *Kindred*, all we finde
Lately at Discord, now fast-fettered
In Love and Friendships Bands, which firmly biude
No surer band of love then meek and gentle minde.

- 32 In *golden Age* whenas the Poets faine
Men, Beasts, Fish, Fowl to be at amity,
This Lady *Meeknesse* as a Queen did reign,
And under Love had all Authority;
But since the Iron Age, which enmity
Hath rais'd in ev'ry River, Town, and Field,
She hath resign'd her place of Sovereignty
To *Justice*, and delights now more to yeeld,
Then *Scepters* in age so turbulent to weeld.
- 33 And for she knows the noble *gentle minde*
Most sensible of *wrong* and *injury*;
And few or none can here so *constant* finde,
As to dissemble foul indignity
She all requests that love her company,
Occasions to avoid and not invite;
Which may provoke least *jarre* or *simultry*,
And not like techy Curs to bark and bite,
Or Frogs, which Poets faine with Bulrushes to fight.
- 34 If thus they cannot, as who aye can here?
Avoid some injuries of them that reign,
They must dissemble and with pleasing cheer,
What they can no waies shift, fair entertain:
One ask'd, how such old age he did attain
In Court? repli'd by bearing injuries,
Sometimes remitting and sometimes again,
For them gave thanks, thus surely he that's wise,
By suffering bears, and not provokes indignities.
- 35 And since no earthly Power's so great and firm,
But *Injury* sometimes will dare to smite,
Let Wisedoms precepts so thee ay confirm,
Thou never swerve from rules of *Reason* right:
So arm'd, the wrongs which on thine armour light,
Shall back on him that sent the same rebound;
But whom unarm'd she can provoke to fight,
Though happily they think her to confound,
They sure are to receive a deep and festring wound.

o He stands not right whom *Injury* can bow :
 Who ill bear old, do on them new invite ;
 But he that bears the old with *Patience*, how
 Shall any new be able him to smite ?

He that is *wise* and *valiant* scorns her might,
 And by *brave bearing* doth her spite confound,
 He best o'recomes that sets by her most light,
 Who by *impatience* addes, is like him found,
 That doth by rending make incurable his wound.

31 In many wrongs 'tis better to be mute,
 Then by repeating them oft very small,
 To cause long trouble or a tedious suit,
 Whilst all the shame doth on th'avenger fall ;

Such better were not mentioned at all :
 Invoke the help of *constant Patience*,
 Whose presence doth all *Injuries* appall,
 And with an equall minde bears all offence,
 Or doth despise them in her guiltlesse conscience.

32 Thus many offering do no *Injuries*,
 Because they are not so conceiv'd or taken ;
 Oh happy who all wrong can so despise,
 With sense thereof ne're to be overtaken ;
 Whose unmov'd constant minde is never shaken ;
 So far from muttering or least murmuring,
 He laughs and smiles to see them so mistaken,
 Nor's only easie in their *pardoning*,
 But passeth by them without least *acknowledging*.

33 He is above the reach of *Injuries*,
 Who can repress revenges curst desire,
 And to the full repays his enemies,
 Who thus can quench wraths hot injurious fire.


Yet *holy meeknesse* leads us a step higher :
 Happy who can ascend unto such height
 It is the *summit* which all admire,
 Of highest *vertue* when we take delight
 All *Injuries* with *Benefits* here to requite.

34 The Jest is lost, if it no laughter move,
So's Contumely if it be neglected;
He never will a valiant Souldier prove
To bear *hot Blows*, that is with *words* affected:
He sooner is with noisome smells infected,
Who them with open nose doth entertain;
Then he that stops it, or bears some selected
Preservative for to defend his brain:
So 'tis to stop or ope our ears to proud Disdain.

35 Poets paint *Scylla* with a womans face,
But like a Dog in nether *parts* and *tail*,
Whom *Hercules*, th' Idea of all Grace
And Vertue, did amongst the monsters quail.
You give her Life if you will hear her rail:
But shut her mouth with patient suffering,
Or stop thine ears, and soon her breath will fail:
Here *Meeknesse* ends, and here I cease to sing,
She doth more quiet Rest then all the Vertues bring.

MEDITAT. IV.

Of Gods Word.

- 1  O mighty are the *weapons* manifold,
 Wherewith our *spiritual Foes* do us assail;
 So many stratagems us to infold,
 So many terrors vain our hearts to quail,
 That neither *Brestplate, Helmet, Shield*, or
 Us help against their Foces can afford; (Mail,
 For if they close with us they will prevail,
 Therefore we must unsheathe our *keenest Sword*;
 Our *weapon spiritnall*, ev'n *Gods most holy Word*.
- 2 Which those that able are to weeld aright,
 Of far more Force and lively Power finde,
 Then all the weapons whereof Poets write,
 To have been wondrous pow'rfull in their kinde:
 What *Homer* of *Achilles Spear* hath coyn'd,
 I not unfitly to this *Sword* apply;
 Whose wounds to heal no *Balm* could be assign'd,
 The *Spear* that hurt must only remedy;
 So whom this *Sword* doth kill, this *Sword* must vivifie.
- 3 Of wondrous weapons *Heathen Poets* tell,
 Of *Stygian Armour*, and enchanted Swords;
 Whereby small Knights did monstrous Giants quell,
 Subdu'd, and reigned over them as Lords,
 Such fiction to us good advice affords,
 Against these *Giants spiritnall* to fight,
 Our *Fleshy Lusts*, and for to binde in Cords,
 Our vain affections here that take delight,
 In doing that is wrong, and leaving that is right.

- 4 God of all might that hast us giv'n this *Sword*,
 Not only *spiritual Battels* here to fight,
 But dost engrave in it, as on record
 Thy Rules, whereby we *must* may aright ;
 The *Lantern* to our paths, our feets best light,
 Direct my *Muse* to sing I humbly pray
 Of this thy *Word* by *holy Words* insight,
 For but by it none can aright display
 That *Swords* eternal Power, which *Sin* and *Hell* dismay.
- 5 That *Word* which in Beginning by a word,
 Of Nothing made Heav'n, Earth, and Creatures all,
 And was from all Beginning God and Lord,
 Doth not within my *Muses* compasse fall :
 That *Word* whereof now meditate I shall,
 Is that revealed *Written verity*,
 Which first and second *Testament* we call :
 Both which were first declared mightily
 By wonders, signs, and miracles from God on high.
- 6 For as the Lord most mighty wonders wrought,
 By him that publikely did first record
 This *sacred Word* : And by his Hand forth brought
 His Sonnes from bondage of a cruell Lord :
 So those to whom he did this Grace afford,
 Of publishing his *later Testament*,
 Wrought mighty wonders by this mighty *Word*,
 To all beholders great astonishment,
 Confirming thus, that they from God above were sent,
- 7 From whom this Word hath all Authority,
 For by the holy Spirits inspiration,
 Came *Law* and *Gospel*, *Prophets*, *History*,
 And all Canonically ordination :
 The sacred *Light* that gives illumination
 Until the *Day-Star* in our Hearts arise :
 Whose heav'nly Wisdom breedeth Admiration
 In all their Hearts that are divinely wise,
 But folly seems to such as sin doth blinde their eyes.

And sure it is a mighty pow'rfull *Word*,
 If that the sense thereof be right appli'd,
 More keen then any sharp two-edged sword,
 And ev'n the Soul and Spirit doth divide :
 By it are all our hearts intents descri'd,
 The joynts and marrow it doth smite in sunder,
 No Creature from her sight it self can hide,
 All high exalted things it bringeth under :
 And 'gainst all disobedience foundeth out like thunder.

9 This was the *Sword* wherewith our valiant *Head*,
 When he was tempted in the Wildernesse,
 And with a six-weeks-fast sore weakened,
 Did free himself from Hels maliciousnesse :
 When first on him his Enemy did presse,
 He us'd the hilts himself for to defend,
 But when he could not thus his Foe repress ;
 Lo he the point against his Breast doth bend ;
Behinde me, Satan, All Gods worship must attend.

10 Those that will use aright this *holy Word*,
 Must not the *letter* but the *sense* apply ;
 Or else they use the *Scabbard* for the *Sword*,
 Wherewith none ever won the Victory :
 It is the *Mystery of Iniquity*,
 To take the *letter* and to leave the *sense*,
 The forge of *Antichrists Idolatry*,
 The *feigned Rock*, the *Keys* of Heaven from whence
 He claims to *Universall Power*, Obedience.

11 A multitude of words but all one *sense*,
 And tending all to that grand mystery,
 To which all mysteries have reference,
 Mans personall union with the *Deity* :
 The which to God was known infallibly
 In his election ere the worlds Foundation,
 And all the Books it seems to typifie
 From *Genesis* unto the *Revelation*,
 Sublime, transcendant mysteries of mans Salvation.

12 How should my *Muse* these hope to comprehend,
In this short fainting breath of meditation;
Which doth all humane wit and skill transcend,
Who each word hath an hid signification:

Each letter, prick, and point, an observation,
All favouring of Wisdom, true, divine,
And far beyond mans weak investigation,
In it such rare profound deep Learning shine,
A Volume is not able to expound a Line.

13 Fie then on those, that swoln with vain ambition
To sway all *Kingdoms* with material sword;
Preferre before this *Word* their vain tradition,
Which nought but vaineffe like themselves afford:
Their names be wiped out of the Record
And Book, which all thy *Saints* names doth contain;
That thus do seek to vilifie this *Word*,
Which to accomplish Gods own *Senne* was slain,
And thousand *Martyrs* spent their blood it to maintain.

14 So deal with Prophets, that to hide conspire
From simple people, Food spirituall;
Which they, as new born Babes do milk desire,
That they may grow up to be strong and tall:
I grant as *Mothers Breasts* do best of all
Nourish the *Childe*, so doth Gods *holy Word*,
Which from our *Mother-Churches* breasts doth fall
Best nourishment unto her Babes afford;
So as it be sincere: Else be it all abhor'd.

15 True Angels Food! sweet *Manna*, pure, divine,
My *Spirits daily bread* and nourishment,
Which wanting she doth hunger, sterue and pine,
And yeeld to Bodies fleshly Regiment:
My Soul with *fat* and *marrow* is content,
When I with joyfull lips thy praises sing,
And feed upon thy *Laws* great wonderment;
Which to subjection doth my Body bring,
And makes the *Spirit* rule and order like a King.

6 The *Spirit* it compares to *Looking-glasse*,
Where we our Faces Spots may all behold ;
But soon out of our memory they passe,
Like to a *Dream* or *Tale* that's idly told :

But who his minde thereon doth daily hold,
Doth walk in perfect *Law* of *Liberty*,
Which to him doth apparently unfold
His *Soul* and *Flesh*s least deformity,
And sheweth him the means the same to rectifie.

17 Ev'n as the *Rain* indifferently doth fall,
Upon the fruitfull and the barren ground ;
So preached is this *Heav'nly Word* to all,
Though to the faithlesse it be fruitlesse found,
Oh where this *Word* doth powerfully sound,
The strongest holds of sin it shatters down ;
And things most high exalted doth confound,
It's smallest Seed in lowly Valley sown,
Ere suddenly is to a mighty Cedar grown.

18 It is reported of the silver Dove,
She near the purest Streams doth most delight ;
In which she may espie the shadow move,
Of towring Falcion, or the ravening Kite ;
Whereby she is fore-warn'd to scape by flight,
From cruell Hawks that seek her for a prey !
So if in spirituall streams we take delight,
Our spiritual Foes we there discover may,
That so our Souls fore-warn'd like Doves might fly away.

19 Most glorious Sun-shine ! where it doth enlight,
More comfortable Light hath never shone ;
But when *She* doth withdraw her Beams, is night
And darknesse spirituall, far grosser grown,
Then that which three daies was to *Pharaoh* known ;
Hard-hearted *Pharaoh* thou that didst despise,
This Word and all the wonders by it shown,
Ev'n all thy plagues light on them that devise,
To hide this *heav'nly Light* from simple peoples eyes.

- 20 It is the *door* whereby the Pastors may
 Spiritually ascend into their Fold,
 Those that do enter in another way
 We do as ravening wolves and robbers hold :

This *Word's a Touchstone* which doth try from Gold
 All mettals base, inventions of mans brain,
 Of which such store at *Latium* now are sold,
 Not for the *Flocks*, but for the *Shepherds* gain,
Masses, Dirges, Pardons, Trentals, and *Traditions* vain.

- 21 Nothing describe her nature better will,
 Then *Touchstone*; th' use of which simplest may learn,
 But one had need of cunning Gold-smiths skill ;
 True *Touchstone* from a false one to discern,
 Oh how did those noble *Bereans* earn !
 To try those things that *Paul* delivered,
 The things which our Salvation concern,
 By that which in the Scriptures they had read,
 The *Scriptures* that the Spirit had canonized.

- 22 Who from the simple people these do hide,
 Deal as with *Israel* did the *Cananite*,
 Who no *Smith* suffer'd in their Coasts t' abide,
 To make a weapon for an *Israélite* :

Therefore no spear nor sword when they should fight,
 But in *Sauls* hands and *Jonathans* were found,
Chams hellish policy, most dev'lish sleight,
 To hold in Ignorance and Bondage bound
 By taking way such as Liberty propound.

- 23 As first God by his *Word* and *Spirit* wrought,
 And fashion'd all things in this worlds *Creation*,
 So by this *Word* and *Spirit* he hath brought,
 All things to passe in this our *renovation* !

And as he for our Bodies preservation,
 Hath here materiall bread and Wine prepar'd;
 So's *Word* and *Spirit* is for sustentation
 Of all our Souls, that rightly it regard,
 Such never need of thirst and hunger be afraid.

24 As Appetite's a Sign of Bodies Health,
 So of the Souls is hunger of his Word;
 And as to him that seeketh store of wealth,
 A Mine can best what he desires afford:
 So he that *Spiritual treasures* up would hoard,
 Come to this *sacred Word* where he shall finde,
 It doth a world of mysteries record,
 The richest Jewels to adorn the minde,
 True treasure's no where else revealed to mankind.

25 For it's the *Magazine* where pastors have,
 All gems and treasures to enrich their fold;
 The store-house, whence they all abundance crave
 Of living food, their Lambs in plight to hold;
 The *armory*, from whence they may be bold,
 To fetch all arms and weapons to withstand
 The wolves which them infect: and to uphold
 Truth and the right against all *Satans* band,
 False Hereticks, base Lulls, and worlds encroaching hand.

26 But as the *Manna* that from Heav'n was sent,
 Bred Worms; if wrong, but *Food* if rightly used,
 So breeds this *Word* our Souls due nourishment,
 But never-dying worms if once abused:
 He that for *Egypt's Flesh-pots* hath refused,
 This *Heav'nly Food*, And mans tradition vain,
 His base false lying Legends rather chused,
 Shall whilst this *Flesh* between his jaws remain,
 Be with his great and wealthiest chosen *shavelings* slain.

27 *Fountain of Living Water*! which doth more
 And faster spring, as it is emptied,
 Most *fruitfull Vine* which bringeth still more store,
 Of heav'nly grapes, as they are gathered.
 Th'*epistle of Heav'ns King*, which rightly read,
 Brings us the gladsome tidings of Salvation;
 Whose harder sense *strong men* may chew as bread,
 The plainer *babes* may suck for sustentation;
 We both aright concoct by heav'nly meditation,

28 The *Sword* that doth spiritually divide
 From us all manner of concupiscence :
 Our youths reformer and our ages guide,
 Transcending reason more then reason sence ;
 Truths ground the Fountain of Intelligence ;
 Loves complement the root of humblenesse ;
 Faiths hold the Rule of all Obedience :
 Hopes anchor and the path of Righteousnesse,
 The ladder which we climbe from hence to Happiness.

29 Would you have more ? it is the *milk sincere*,
 Which can alone quench Hells eternall fire ;
 The only Daughter to her Mother dear,
 The mystery which Angels do admire,
 The sweetest Song of blessed heav'nly Quire :
 Whose Praise ev'n all the heav'nly Powers sing ;
 Apostles, Prophets, Martyrs, all desire
 With all their might to strike this lofty string,
 Which David in one Psalm a thousand times doth ring.

30 As *Jacob* with the Angel wresteled,
 Nor let him go without a blessing would ;
 So when words mysteries by us are read,
 We strive and struggle for the meaning should :
 A goodly strife if we contending could
 Hold out, till what we seek we do obtain ;
 As *Incense* doth no pleasing smell unfold,
 Nor Spice till it be in a Mortar brain,
 So are words mysteries, till study makes them plain.

31 This makes the lips of *Christs* endeared Bride,
 Then any *Hony-comb* to drop more sweet ;
 And underneath her daintiest tongue, abide
 Hony and Milk ; The *Hony* is most meet
 To heal the wounds Sin makes from head to feet,
 The *Milk* for Babes : Lo thus her either Breast,
 Which like two twining Roes do equall meet,
 Yeeld most abundant Food, if softly prest,
 And both with *Roses* sweet and *Lillies* fair are drest.

- 2 This is the *Tower of David* which is built
 By th'holy *Spirit*, of most costly stone;
 Whereon a *thousand Shields* do hang all guilt
 With *Swords* and *weapons* for the mightiest *One* :
 This is the *Privy Garden* where alone
 The *Sponse* with *Bridegroom* doth her self delight,
 Planted with *Nardus*, *Saffron*, *Cinamon*,
 And all trees good for *Medicine*, taste, or sight,
 Through which doth flow a well of living waters bright.
- 33 Most heav'nly *Paradise* ! where *Tree of Life*
 My Soul most heav'nly *Fruits* doth daily bring;
 Fit for the *Lamb* to walk in with his wife,
 And for the *Sponse* most *Angel-like* to sing,
 The *Sovereign Grace* and *Bounty* of her *King*;
 Where though I offer seek to hide in vain,
 Me from my *Nakednesse* discovering,
 My blessed *Bridegroom* calleth me again,
 And clothes me with the *Robes of Lamb* most righteous slain.
- 34 There *Manna-like* (Lo) ev'ry *Fruit* doth taste,
 Just as we would, none justly can complain;
 Though his unweeded *Garden* lieth waste,
 God sends to good and bad alike his rain :
 Let him, where thorns and briars do remain
 Take heed how he this heav'nly dew accuse;
 It is the root, thy evil heart and vain,
 Which doth the sweetnesse of this rain abuse;
 Which for to water weeds and nettles doth it use.
- 35 How should this *Word* be sweet unto the mouth
 Wherein is nought but *Gall* and *Bitternesse* !
 Or how should heav'nly dews from *West* or *South*,
 Moistn that *Heart*, which by maliciousnesse
 More hardned is then *Flint* in wickednesse :
 Alas what *Corn* can sweetest *rain* forth bring,
 In *Ground* that choked is with *worldlinesse* :
 Whereas the thorns up with the wheat do spring,
 And from the root suck up all heav'nly nourishing.

250
Of Gods Word.
36 Ev'n as a *Lamp* without supply of Oyl
Being daily had, is soon extinguished ;
So though we seem to prosper here a while
In *Faith* and *Grace*, all's soon abolished
Unlesse that they be daily nourished,
With *Hearing, Reading, Prayer, Meditation,*
In vain it with our *mouths* is uttered,
Except it in our hearts makes habitation ;
And we expresse it in our lives and conversation.

37 Oh let this holy *Words* most heav'nly Fire;
My secret sound affections inflame,
And burn up all vain fleshly worlds desire:
Oh blessed *Fire* ! like that in *Bush* did flame,
But never did consume or burn the same ;
The fire whereby *Gold Catholike* is tride,
And *straw* and *stubled error* brought to shame,
In whom this inward fire doth aye reside ;
He well the scorching heat of outward may abide.

38 But as no *fleshly eyes* can here behold,
The glorious *Sun* but by that *Suns* sweet sight ;
So no mans *understanding* may be bold
To know this *Word* but where it doth enlight.
Lord, in thy *Light* then let me see this *Light*,
Whereby I may my sinfull life amend ;
And in thy *Statutes* set my whole delight,
And wholly in the waies of wisdom tend,
So shall my foot stand fast, with joy unto the end.

39 For as the *Snow* and *Rain* from Heav'n descend,
But never thither do return again
Till that be done for which thou didst them send,
To make the fruitfull Soil fit for the Grain ;
So never shall thy *Word* return in vain,
But sure accomplish what thou dost intend ;
Then moisten daily with this heav'nly rain,
My hardned Heart, that all my powers may bend,
To glorifie thy name who dost these showers send.

40 How should he fear to want his *daily Food*,
 Who with this *Word of Life* is nourished?
 Or who can thirst that drinketh of his bloud?
 Let not this *Word* be undervalued:

He that is with this *Heav'nly Manna* fed,
 Eats of the fattest of Gods spirituall store;
 Wherewith Christs tender Spouse is fostered,
 Till *She* grow strong and fair to stand before
 Her *Head*, and never thirst nor hunger any more.

41 This *Word's* Eternall, therefore hath no end;
 I no *beginning* nor *conclusion* finde.
 I could herein my Life and Spirits spend,
 It doth so feed my Soul and glad my minde:

But now my *Muse* to *Prayer* is assign'd,
 And bows her *knees* to end Her *Meditation*
 With *Praise* to *Him* who first mine Heart inclin'd,
 To seek this *Heav'nly Food* of *Contemplation*,
 I hope unto his *Glory* and mine own *Salvation*.



MEDITAT. V.

Of Prayer.

1. ♦♦♦♦ S wise, experienc'd, valiant *Generall*,
 ♦♦♦♦ A When's Souldier armed is from Foot to Head,
 ♦♦♦♦ And hath at hand his Shield and Sword, and all
 ♦♦♦♦ His Armour, with his Belt fast buckeled;
 Yet him into the Battel will not lead,
 Till he be taught his Sword aright to wield,
 To take Advantages if offered,
 And to defend his Body with his Shield:
 Then him thus taught and train'd he leads into the Field.
- 2 So we, that in these *spirituall Battels* fight,
 Not with frail Flesh but *Principalities*;
 And powers of exceeding force and might,
 Besides their treason, plots, and policies,
 Must first be taught in Arms to exercise;
 That all in *compleat Armour* ordered
 And taught how to assault our enemies,
 They with our *Sword* may be discomfited,
 And we from Hell and Bondage safe delivered.
- 3 I of this *Military Art* do know
 No Tutor like to *holy supplication*;
 Prayer who use of all our Arms doth show,
 The *Sergeant Major* of our *Militation*:
 Divineſt Prayer, holy *Meditation*,
 Whereby with God we have sweet conference
 About the *Mysteries* of Mans *Salvation*;
 And call the Angels down for our defence
 'Gainſt *Flesh's*, *Worlds* and *Devils* hostile violence.

- 4 *Prayer*, who though her knees bow in the dust,
Yet are her upper parts above the sky;
And do into th' Almighty's presence thrust,
To crave of all we want a new supply:

Which like to clouds of incense up do fly,
If offered by his Sons sweet mediation;
Whose just requests no *Father* can deny;
Oh offer mine then, That this Meditation
May be directed by thy Spirits illumination.

- 5 True *Prayer* is the opening the desire
Ev'n of our Heart and Soul to God aright;
Them pouring out to him that doth require
We should lay open all before his sight:

The *Sacrifice* wherein he doth delight,
A sure defence to him that right doth pray;
The Scourge wherewith we *sin* and *Satan* smite,
And powers all and policies gainsay,
Our surest *Refuge* in each dangerous Affray.

- 6 For *Christian souldier* never kneeleth down,
And lifts his heart up towards Heav'n to pray,
But all his Foes spirituall, him arown
Assault and labour him herein to stay:

Then is it time for him about to lay,
With his *sharp Sword* to put them all to flight,
And for to arm each part lest they him slay,
With *Greaves, Belt, Brestplate, Shield* and *Helmet* bright,
In *Faith, Hope, Patience, Truth* and *Righteousnesse* to fight.

- 7 By Rules of Art, I *Prayer* may divide
To these two Heads, *Thanks-giving, Invocation*;
The second I in three do subdivide,
Petition, Intercession, Deprecation;

First seeks Gods Glory and our own Salvation;
The second doth for others make petition,
(So Christ doth intercede by mediation)
By last we do entreat for sins remission,
And be deliver'd from all ill and superstition.

- 8 But as the Souldier be he ne're so strong,
Well arm'd, and skil'd in points of *School-defence*,
If that his *spirit faint* is laid along :
So if we in our Arms have confidence,
And not relye on Gods sole Providence ;
His Spirit which helpeth our infirmities,
And doth instruct to pray with reverence,
Sending up heart and soul by sighs and crys,
For all our Arms and strength our Foes will us surpise.
- 9 For *Spirit* is the cause efficient,
Of all our *prayers* that to Heav'n ascend ;
Though *Faith* be the *Internall Instrument*,
By which we all things ask, do apprehend :
With *Faith* and *Spirit*, *Prayer* Heav'n doth rend,
And whatsoever she in Christ his Name
Doth ask, the Father down to us will send :
This *Pagans* saw (though otherwise too blame)
That *Christians* nothing beg but they obtain the same.
- 10 All Blessings spirituall and temporall
Publike and priuate, for our selves and Friends ;
All that in this life or a better fall
To us almighty God for *Prayer* sends :
When Heav'n is shut up that no dew descends,
If we forsake our sins and pray for rain,
The Heav'n on us abundant showers spends :
Though Foes us captive from our Cities train,
Yet *Prayer* makes us free, and brings us home again.
- 11 If Dearth, Drowth, Pestilence be in the Land,
Or Cities be besieg'd by enemies,
Then if the cause thereof we understand
Our sins, And seek by *Prayer* remedy,
God will be mercifull accordingly :
Yea, if a Stranger of an Heathen Nation,
Do call on God by *Prayer* heartily ;
And of his life do seek a Reformation.
His *Prayer* shall be heard by Christ his mediation.

- 12 Thus *Prayer* is for all things profitable,
 If her true object she do never misse;
 One God, who gracious, willing is and able,
 And of our Heart the only Searcher is:
 All things that are in Heav'n and Earth are his,
 We must no person in the *Deity*
 Omit, whenas we pray to him for Blisse:
 All works externall, in the Trinity
 Are one, though their internall have variety.
- 13 Divineſt *Pater-noſter* ! whose one Word,
 In it more heav'nly matter doth contain;
 Then one whole hours babling can afford,
 Sudden abortives of an idle brain:
 With tedious turnings, repetitions vain,
 Out tumbling all that in their ſtomack lies,
 Which often go beyond this *Prayers* ſtrain,
 As if they were more fervent or more wiſe,
 Then he that for our *pattern* did it firſt deviſe.
- 14 Pure *Prayer* made by ſerious *meditation*,
 Or by this *holy pattern* rightly pen'd;
 Brief ſpiritual, ſublime ejaculation,
 With fervent Fury doth to Heav'n aſcend,
 And to the mark like ſwiſteſt arrow tend:
 God is in Heav'n, thou kneeleſt on the ground,
 To him therefore no raſh petitions ſend;
 Therein let *matter* more then *words* abound.
 And inward *ſighs* and *groans* then outward *plaints* and ſound.
- 15 But *Prayer*, though by thy two mighty wings
 Of *Love* and *Meekneſſe* thou to Heav'n canſt ſore,
 And come in preſence of the *King of Kings*,
 By pard'ning wrongs, and giving to the poor;
 Preſume not on thy merits ere the more:
 That Brightneſſe who doth ſit upon the Theone,
 Angels not able are to ſtand before;
 Alas how dar'ſt thou then there ſtand alone,
 Without the *mediation* of the *Holy One*?

- 16 Like *birdlime* merits so thy wings besmear,
That thou not able art to take thy flight
Above the Firmament, or to come near
That ever-shining Lamp of Heav'nly Light;
Which ought thy *Prayers* to direct aright
In *Knowledge*, *Meeknesse*, and *Humility*,
By which we feel and have an inward fight
Of our unworthinesse and misery,
And seek elsewhere for worth and true felicity.
- 17 Ev'n to that *lively Fountain* of the *Lamb*,
Which is a deep Well, wondrously profound,
From which by *Prayer*, breaking up the dam,
We draw up waters which do there abound;
The depth of this rich Well, no Grace can sound,
But fervent *Prayer* whenas She doth desire
To cool her thirst with waters therein sound,
Wherewith if once we cool our thirst, like fire,
The more we drink thereof, the hotter's our desire.
- 18 An Oxes lowing, barking of a Dog,
Grunting of Swine doth more the Lord delight;
Then *Prayers* which the world and Flesh so clog,
They come not from us with an Heart and Sprite,
And as no salve or medicine hath might,
To heal the wound which Iron doth contain:
So *Prayer* never profiteth that wight,
In whom Hypocrisie or guile remain;
For these still fester deeper to the Patients pain.
- 19 God is our Souls Physician, and knows best
What for her sicknesse is best remedy;
And therefore when we needfull things request
Of him for this our lives necessity,
He better then his Patient can descry
What is most fit to keep him from the grave,
And cure him of his spirituall malady,
Wherefore when we receive not what we crave,
We know Christ better knows then we what need we have.

20 Gods *Word's* the *Sword* whereby our Lord doth sway
 And rules his Church here as he is a King;
 As *Priest* he offers praises, and doth pray;
 As *Prophet* he glad tidings us doth bring,
 Most wisely teaching and admonishing:
 Thus *Aaron*-like to God he doth present
 Our prayers, praises, tithes and offering,
 (For *Aarons* Office Christs did represent)
 And makes them give to God an acceptable sent.

21 *Prayer is mans best sense, the Angels joy,*
The devils torture, Gods sweet sacrifice,
 We by her means all blessings here enjoy,
 By prayer we obtain here to be wise;
 By prayer with th' Almighty we advise,
 By reading he doth answer us again;
 But our *Lip-labour* he doth all despise,
 Ah what do then those simple people gain
 Which in a tongue unknown doe mutter praiers vain?

22 Oh! when the *Spirit* with understanding praies,
 And ev'n the Heart with sighs and groans up sends
 To him that willing, able is alwaies
 Us from Hell, Death and danger to defend:
 Then as a *Bullet* doth the *welkin* rend,
 Blown with the force of Powder and of Fire;
 So doth our *Prayers* up to Heav'n ascend,
 By Zeal and Force of spirituall desire,
 Where they of God obtain all things they can require.

23 *Moses* 'gainst *Amalec* doth more prevail
 By Prayer and by holding up his hands,
 Then mighty *Josuah*, though he doth assail
 Them with his strong and most selected bands:
 At *Josuahs* short sweet prayer the *Sun* still stands,
 Till he's avenged of his enemies;
Elisha all the Host of God commands
 Him to relieve in his necessities,
 Ev'n Fiery Horse and Charrets keep him where he lies.

24. *Prayer* is able by plain strength to wring
 From hand-breadth Cloud an Ocean of Rain;
 And Captives out of *Babylon* to bring,
 To worship in *Jerusalem* again:
 The *Angel* striv'd with *Jacob* but in vain;
 Without a Blessing he will not unlose;
Senacharib's whole Host was spoil'd and slain,
 By *Hezekia's* Prayer: when we close
 With God by Prayer we our holds must never loose.
- 25 The *Rams-horns*, *Trumpets*, which seven Priests did blow
 Most lively do strong Prayer represent;
 Which with the peoples shout did overthrow
 Proud wals of *Jericho*, to astonishment
 Of all the wicked that therein are pent:
 This was the Musick *Aarons* sons did sound
 With Trumpets, when to war the people went;
 When *Daniel* in Lyons Den was found,
 True Prayer from their jaws him kept both safe and sound.
- 26 'Tis not our words God looks on, but the minde;
 Not to the place but to the true intent,
 In dungeon *Jeremy* did comfort finde;
 And *Job* upon the dunghill takes content;
 Three Children in the fiery Fornace pent,
 Are heard, when Praises they to God do sing:
 The Thief from Crosse as gratefull Prayers sent,
 As from his Temple *Solomon* the King,
 The *Hermite's* Cell may oft as loud as Steeple ring.
- 27 Not that from publike prayer I purloin,
 Of which Gods house hath her denomination;
 Where Priests and peoples hearts and voices joyn,
 To tear the skies with cries and supplication:
 Oh Force united of a Congregation!
 In Gods own house of Prayer gathered,
 For Praise, Petition, or for Deprecation,
 God nought denieth so petitioned,
 And we thus from all evil are delivered.

28 When *Peter* slept with chains in prison bound,
 On each side Souldiers, Keepers at the dore,
 The *Church* doth pray though he sleep fast and sound,
 And *God* him loosed from his chains therefore :
 And when the Angel lighteth him before,
 The Iron Gate opes of his own accord :
Pauls, Davids, Samuels, a thousand more
 Of *Prayers*, you may finde upon record,
 All which may seem to binde to th' *Peace* our angry Lord.

29 I all conclude with his most heav'nly one,
 Who did in daies of his *Humility*,
 With loudest cries in spirit sigh and groan,
 For Freedom of that dire calamity,
 Which came on him for our Iniquity :
 And though he *Legions* could of *Angels* call,
 To save him from inhumane cruelty,
 Yet Lamb-like did before his *Shearer* fall,
 Submitting to his Fathers will and pleasure all.

30 Without us, God will nothing for us do,
 We therefore must prepare to fight alway ;
 And without God we cannot stand nor go,
 And therefore must be alwaies swift to pray ;
 If these so pray'd when Foes did them assay,
 When *Flesh* and *Bloud* with *Flesh* and *Bloud* did fight ;
 What shall we in this dangerous great affray,
 When we encounter with spirituall might,
 Which in his Agony did Christ our Head affright !

31 But ah ! we at our first conversion pray
 Most fervently oft for the novelty,
 But after negligent, cold sleeping say
 Our *Pater noster* in security :
 Thou sleep'st secure, but ah ! thine Enemy
 Doth watch thee then ev'n napping to surprise,
 We then to God with all our hearts do cry,
 Whenas no thoughts withdraw us otherwise ;
 Alas ! but few or none pray often in this wise.

32 Oh ! that a man of base and filthy mold,
Should dare fall down before Gods glorious Throne,
His wants and imperfections to unfold,
And have his heart like *Nabals* dead as stone ;
When *Angels* that come near that Holy One,
Are fain their face to cover with their wings ;
So bright his glorious Majesty hath shown,
Who is the *Lord of Lords* and *King of Kings*,
The searcher of our reins and trier of all things.

33 When I no longer able am to fight,
Like *Moses* let me lift up hands and pray
Against the invisable *Amalekite*,
That spiritually doth seek my soul to slay :
When I with *Faith* two words, *Our Father*, say ;
I pardon beg for Sin, Freedom from pain ;
Gods *Heir and Son*, *Christs Brother*, I that day
Am made, and gifts of *holy Ghost* do gain,
Then let me never mumble over words in vain.

34 But I confesse, though I do often prove,
There is no comfort like this one, to pray,
That is bestow'd on man from Heav'n above,
Yet finde I Satan prest and busie ay,
Me in this holy duty to assay,
By wandring thoughts and vain imaginations,
Which oft do leade my minde so far astray,
I am bereav'd of Heav'nly cogitations,
And change for idle fancies holy meditations.

35 But *Prayer* doth so please my *Muses* strain,
That I omitted have of *Praise* to sing,
The *Sacrifice* we offer here again,
For all the *Bounty* of our heav'nly King :

I liken her to *Prayers* either wing,
Forgiving Wrongs, and *Alms unto the poor*
Our holy lively spirituall Offering,
Of Body, Soui, Heart, Tongue, and all our store,
With true Obedience to God for evermore.

- 36 Whilst here of *Benefits* no end we finde,
 How should we ever make an end of *praise* ;
 Oh happy Bands ! that us for ever binde,
 Ev'n when our Souls and Bodies Christ shall raise,
 Our *praise* shall be eternall like our daies :
 He that his time in *praise* and *hymns* would spend,
 I him refer to *Dauids* heav'nly Layes,
 Divinely by the holy Spirit pend,
 My Muse now out of breath cannot this Mount ascend.
- 37 Oh let my voice and heart together joyn !
 God of the lips accepts not, but the heart ;
 Grant that my life in Holinesse may shine,
 That *Conscience* may ever bear a part ;
 Presumptuous man ! that dar'st thy Maker thwart,
 To pour out fond *petitions* base and vain,
 When thou confid'rest before whom thou art,
 Him that doth all lewd *lying lips* disdain,
 And *Hypocrites* rewardeth with infernall pain.
- 38 If *Prayer* be right, pure, sincere and meek ;
 It never empty shall return again ;
 For God will either grant us what we seek,
 Or give us that shall be our greater gain :
Mine heart, mine heart Lord, doth rejoyce amain,
 Ay in thine House of *Prayer* to abide ;
 Where Swallows build, and Sparrows are full fain
 To lay their young ones by thine *Altars* side :
 Me never let the *Spirit of Prayer* be deni'd.
- 39 But since I ought to *pray* continually,
 How should my Pen of *Prayer* make an end ?
 My Saviour *praying* on the Crosse did die ;
 With *Prayer* Steven his Soul to Heav'n did send,
 But I began with *Prayer*, let me end
 With *Praises* to the Horn of my Salvation,
 Who sure I hope his blessed *Spirit* did send,
 To guide me in this holy *Meditation*, (ration.
 Which fills my Tongue with Praise, and Heart with Admi-
 F I N I S.



Five Moral Meditations:

O F

1. *Concord and Peace,*
2. *Chastity,*
3. *Constancy,*
4. *Courtesy,*
5. *Gravity.*

MEDITATION I.

Of Peace and Concord.

When first *Worlds* great *Creator* fashioned
 This little *Mansion* for our *Souls* of *Clay* :
 Man in his *Image* he so ordered,
 He had both *Will* and *Power* to obey :
 Thus this sweet *concord* might have lasted ay,
 If to his *Power*, had been joyn'd his *Will*,
 Which failing in *Obedience* to stay,
 He brake the *Peace*, whereby he all did fill
 With *Fury*, *Wars* and *Strifes*, which do continu still.

2 Thus by mans wilfull fault, *Hostility*
 Between *him* and his *Maker* first began,
 Such breach hath *Sin* made with the *Deity*,
 As reconcile, not all the *creatures* can :

Besides, they all are *Foes* become to man,
 For that he 'gainst their *Maker* did rebell :
 Poor *Adam*, guilty, naked, wo and wan,
 The *Noise* of *God* to covert doth compell :
 A guilty *Conscience* is more terrible than Hell.

3 *Adam* ev'n then did feel a double pain,
 One pain of *Loss*, another pain of *Sense*
 And now against him Battails all maintain,
Heav'n, Hell, World, Creatures, Wife and Conscience,
 Are out with him for Disobedience :

Till God, who first elected Man in Love,
 For *mercies* sake, now by *Obedience*,
 From him doth *pain of Loss*, and *Sense* remove,
 And brings to endless *peace*, and *rest*, in heav'n above,

4 Of wondrous valu is this Pearl of *Peace*,
 Which to redeem the *Lord of Life* was sold,
 Most sweet peace-offring ; when for our release
Christs precious bloud was as a ransom told.

Not that we heer should *peace* and *quarter* hold
 With Hell, World, Lust; tru *Peace's* mortall foes :
 Such *Peace* doth us in dang'rous wars infold :
 Except we these most valiantly oppose,
 For seeming *Peace* on earth, we doe the heav'nly lose.

5 Therefore the great *Peace-maker* did not come
 To send us *Peace* on earth, but Swords and Strife ;
 Debate betwixt the Father and the Sonn,
 Mother and Daughter, Husband and the Wife :

Perpetuall warfare is a Christians life,
 With Arms and Weapons, he must fortifie
 Against his foes, which will assail him rise :
 Right end of Warrs and all *hostility*,
 Is gain of happy *Peace*, and sweet *tranquillity*.

6 *Thou*, that before, through wars and dread affray,
 Hast for us enter'd on tru *Peace* and *Rest*,
 By thine own bloody wounds us op'ning way,
 And pains, wherewith thy foes did thee infest ;

Inspire sweet heav'nly *peace* into my brest,
 That thence, as from a *Lymbick* may distill
 Sweet drops of *peace*, on hearts that are oppress'd,
 And with tru love of heav'nly *peace* so fill,
 As feeling her sweet Good, they never faint for ill.

7 Peace may be call'd the *minde's* serenity,
The *concord* of th'affections and the will
The *Band of love*, the *heart's simplicity*,
The *Soul's chiefe good*, the *conscience free from ill*;
Thus is shee simply : but if so you will
Discern her nature plainer ; we divide
Her by the friends, to whom she bears good will,
Thus we in Peace with God doe first abide,
Next, with our selves, and last, with all the world beside.

8 And yet this *peace* with God, our selves, and men,
Is but one, and the same tru heav'nly *peace* ;
That happy *peace* we have with God, is when
We freed by *Faith*, are justifie of *Grace* :
Tru inward *peace* then in our hearts hath place
When *as* our *consciences* excuse within :
Then *peace* with men we rightly doe embrace,
When to have *peace* with all men we begin :
Thus have we *peace* with *Jews*, and *Turks*, but hate their sin.

9. *Eternall, inward, and externall peace*,
Eternall Peace is that with God alone,
From which our *inward* Life hath an increase :
The third's the *peace* we have with ev'ry one ;
No farther yet than it concerns our own :
For when we wrong'd or injuri'd behold
Those, that with us in godly League are grown.
We break our League, if *peace* with them we hold,
For by such worldly *peace* our love to God grows cold.

10 God is the Author, *Christ* the King of Peace,
The Seeds of *peace* are by the *Spirit* sown,
Which, water'd by his Servants heer, increase
Till they into abundant fruits are grown.
How beautifull the feet of them doe shown
That Peace's joyfull tidings to us bring !
This Pearl of Peace, where ever it is known,
Doth pass all understanding ; *Christ* our King
Did honour Peace on earth with his sweet publishing.

- 11 Health, Quiet, Happinesse, Prosperity,
 All Concord, Liberty, and good Success,
Peace to us brings, with minds-tranquillity;
 And frees our Soules from dismall heaviness:
 It is the door to inward happinesse,
 Tru inward *Peace* our hearts doth mollify,
 And make like Wax, that *joy* on them may press
 The *privy Seal*; whereby, assuredly,
 We sealed are to live with God eternally.
- 12 The Gentiles that far off, and strangers were,
Peace by Christs precious blood now maketh nie
 For he's our *peace*, whereby all one we are:
 For so all fulnesse of Divinity
 Inhabited in's Body really;
 That on the Crosse by his most precious blood,
 He all in Heav'n and Earth did pacifie:
Abyss profound, not to be understood,
 But where sweet inward *Peace* of Conscience makes it good
- 13 For in the Heart and Conscience is the seat
 Of all the *Peace*, that mortals can befall:
 Alas! what bootes it, though our *peace* seem great
 Abroad, if that within we nourish shall
 Hate, Diffidence, Contencions, Envy, Gall,
 Without this inward *peace* and holiness,
 We may not hope to see the Lord at all.
Peace-makers only shall have happinesse,
 Tru *peace* on Earth the earnest is of heav'nly Bless.
- 14 Sweet voyce of *peace*, than which we nothing hear
 In heav'n or earth more glad and acceptable,
 What more delightfull can to us appear?
 What here than to possess more profitable?
 As sp'rit of man to quicken is not able
 The members, without *peace* and unity;
 So never stand the Churches members stable,
 Unless sweet inward *peace* them vivify,
 And cause them all to live in *peace* and amity.

- 15 Inseparable friends are *Righteousness*,
 And *Peace*; they one another meet and kiss:
 Except thou *Justice* love, thou dost profess
 In vain thy love to *peace*: Him that doth miss
 Tru love to *Justice*, *peace* will never bliss:
 What more than *Peace* do all mankinde admire?
 But *Righteousness* to them a stranger is:
 Sweet Fruits of *Peace* all earnestly require,
 But to the works of *Justice* no man hath desire.
- 16 With *peace* are always *Mercy*, *Grace*, and *Love*,
Faith, *Meekness*, *Humbleness*, *joy*, *Holiness*,
 Except these *Graces* her companions prove,
 She's but a seeming quiet *Laziness*,
 Ev'n stupifide with worldly happiness:
 Like dreams and slumbers, in a morning fayr,
 Which feed our fantasies with seeming blest,
 But when we wake, lo, nothing but the Ayr,
 Our golden hopes are flown, we left in more Despayr.
- 17 This is a seeming *peace*: there is a feign'd,
 Which Wolves do in Sheeps clothing oft propound:
 Ah! many Souls by such false *peace* are train'd,
 To build their *peace* upon uncertain ground.
 Such semblance make, as if there did abound
 With them, *joy*, *peace*, *truth*, and *sincerity*;
 But seek, and nothing less with them is found,
 Vain outward *glory*, *wealth*, *prosperity*,
 Is all their aym and end, not mindes *Tranquility*.
- 18 Curst be their Union, curst is their *peace*:
 For by their *concord*, *plots* and *unity*,
 Tru *Justice* hindred is, in her increase,
 For thus they foster all iniquity.
 These make a shew of *peace*, but come to try
 Them by their actions, they are instruments
 Of *Wars*, *Rebellion*, *Treasons*, *Cruelties*;
 Like *Simeon*, *Levi*, cov'ring their intents,
 With making *Proselytes*, and sewing Churches Rents.

Four mortall enemies there are to *peace*,
Base *avarice*, pale *envie*, *wrath*, and *pride* :

From us we for ever banish these,
We may in happy *peace* for ay abide :

These two words, *Mine* and *Thine* do more divide
The minds of *brethren*, *neighbors*, *priests*, and *flock*,
Than all that you can reckon me beside :

These two the bands of *Amity* unlock,
And all the world together in a fury shock

20 Ev'n as mans *body*, whose just temperature
Consists of *humid*, *frigid*, *hot* and *dry*,
So long as they in Concord do indure,
Doth thrive and grow : but if ambitiously

They strive amongst themselves for soveraignty,
Their civill breach doth cause *Deaths* execution.

So tis in *City*, *Church*, or *Family*,

Sweet *Peace* and *Concord* breed sound constitution :

But *Envy*, *Discord*, *Pride*, a fearfull dissolution.

21 And as in Muzick divers differing Sounds,
By *Concord* make one pleasant *Harmonie*,
But he that strains above the rest, confounds
His own, and all the others melody :

So it befalleth each *Society*,

So long as they in *Concord* do remain,

They live in plenty, ease, prosperity :

But if they jarr for *Envy*, *Pride*, or *Gain*,

They from their quiet state do tumble down amain.

22 As many weak sticks, in one faggot bound,
No strength of man e're able is to break,
Which if they be alone and single found,
Would seem but easie to a man that's weak ;

The same we may of *Peace* and *Concord* speak,
Whilst they tru Subjects hearts in one do bind,
No forrain Power on them their spite can wreak,
But if with jarres it them dis-joyn'd doth find,

It breaks their ranks, them chasing like a fearfull Hind,

- 23 *Concord* and *Peace* be like a brazen wall,
 No Fort's so strong as vertuous minds combin'd ;
 But as a straight and crooked piece, by all
 The workmans skill, cannot in one be joyn'd,
 So fares it with a good and wicked mind ;
 In wicked nature fraught with guile and spight,
 Tru *Peace* and *Concord* thou shalt never find : ,
 For as good minds great pleasure take in right
 So base malicious hearts, in doing wrong, delight.
- 24 The hungry *Fox*, pursuing hard his prey,
 By chance upon a sleeping *Snake* doth tread ;
 For which, she wroth, deferres not long his pay,
 But with sting taught him to take better heed :
 Thus dang'rously both wounded are indeed,
 And both to wounds do Physicks help apply,
 Which inwardly do rankle more than bleed,
 Yet both by Leeches skill and Surgery :
 For bodies grieve, not minds, do find a remedy,
- 25 Many years after, this malicious *Snake*,
 Who still revenge doth harbour in her brest,
 Meeting the *Fox*, him fairly thus bespake :
 Ah ! how great sorrow doth my heart molest
 That we should one another thus infest :
 For since the time that first began our broyl,
 No greater care within mine heart doth rest,
 But how our loves again to reconcile,
 (Thus would malicious *Snake* the crafty *Fox* beguile,
- 26 Now if you please, let us all injuries
 Forget, and as we ought, tru *Peace* embrace :
 For *Peace* and *Concord* all good things supplies
 To mortals, of what-ever rank or place :
 What thing more pleasing, sweet and good than *Grace*?
 She all conserves, keeps all things safe and sound,
 Makes great increase of Fruit in little space,
 In pleasure, wealth and ease she doth abound,
 Yea all the good that one can wish, in her is found.

She is the cherisher and nurse of Life,
 She breeds, feeds, nourisheth, gives education,
 When all confounded are by warres and strife,
 Which breeds Corruption : Peace brings Generation.
 Nothing on earth is of like estimation.

Thus having said, she offers him to kiss,
 And sayr embrace, according to her fashion,
 But *Renold* trusts her ne'r the more for this,
 Who most malicious, cruell, implacable is:

28. But thus replies, All's tru that thou hast said :
 But as *tru peace* of all things is the best,
 So sure of nothing more am I afraid
 Than *feigned peace* : a poyson neatly drest,
 Which thou concealst now boyling in thy brest ;
 And, with a seeming kindness, cruly
 Wouldst spill my Life, when as I fear'd it least :
 No open *force, spite, or hostility*
 So dang'rous is, as *feigned peace and amity*.

29 This *publique, private, health, wealth, dignity,*
 All overthrowes, when most we seem secure :
 No man will trust an open enemy ;
 And therefore 'gainst his malice stands more sure ;
 When he by fraud can him no harm procure :
 But such fair painting words, and honest shows,
 Insnare the simple, inexpert, and pure,
 And into misery and errour throws,
 Then he too late *plain-dealing* from *dissembling* knows.

30 But now to thee, that *peace* dost so commend :
 I answer, That for reconciliacion,
 And thee imbracing as a faithfull friend,
 I never had so fond determinacion :

God shield me from thy sly malicious nation,
 Thy guilefull heart's as hollow as the sand ;
 Thou doub'rest of *Truth*, I of *Equivocation* :
 Stand off : The Morall you may understand,
 You have this Tale from me, but at the second hand.

31 Thus did the *Snake* our mother *Eve* beguile
 By bayts of *honor*, *kindness*, and *ambicion* :
 But from her stole this *Pearl* of *Peace* the while,
 And plung'd her, and her Seed in all perdition :
 E're since by feign'd shews, and false apparition,
 This subtil Serpents viperous progeny,
 Imbrace us, *Joab*-like, with all submission,
 But to the heart-blood stab, us privily.
 Ile never trust a base malicious Enemy.

32 Of a fat jovial Orator I read
 A pleasant story ; who when he ascends
 Into a narrow Desk for *Peace* to plead,
 The People all forth shouts and laughters sends :
 Though's corps were gross, his wit soon apprehends
 Th' occasion, and he thus them telleth plain,
 My wife at home in bigness me transcends,
 Yet us at *peace*, one bed can well contain,
 At odds, we in this City wals cannot remain,

33 But well my *Muse* of her digression wites
 From *Peace* to *Concord*, which the *Schools* define,
An union of divers Appetites
Of divers men, who in affection joyn,
 To *Peace*, this Definicion they assign,
 To be a concord in the *Appetite*,
 Which doth th' affections but of one combine,
 In one : I *Peace* and *Concord* here unite,
 And of them, as but one tru perfect *peace* do write.

34 All cruel wars and battels *David* fought,
 Was but to stablish *peace* to *Solomon* ;
 That type of happy *peace* who now (no doubt)
 Rests in that *Peace*, which he on earth begun :
 O blessed, joyfull, happy *Union*,
 The Song of *peace* thou singest of the *Bride*,
 And that great *King* of *peace*, her lovely One ;
 When sitting at the Banquet by his side,
 Her with tru *peace* as with a *Banner* he doth hide.

35 His sweetest Gardens are our beds of *Rest*,
 The fruits there growing, sweetest fruits of *Peace*,
 The tunes which Birds there warble in their brest,
 Be songs of *Peace*: there Spring doth never cease,
 But Zephyrus with deues blows full encrease.
 Sweet *Peace*! which makes the Turtles voyce resound
 Such Muzik, as the heaviest heart can ease,
 For she her Notes doth to the heart propound,
 But none conceive the sweetness, til they feel the sound,

36 If I through *Scriptures gardens* should you lead,
 And shew you all that glorious *Nurcery*
 Of fruits and flowers there, of *Peace* that breed,
 I should you tyre with sweet Variety.

It was the last bequest and Legacy,
 Our *King of Peace* did his Apostles leave;
 Who made our *Peace* when he on Cross did die,
 For *Peace*, he bars and gates of Hell doth cleave,
 And will his in du time to endless *peace* receive.

37 See his *Apostels, Martyrs, Fathers* all,
 How meek and lowly they on *peace* attend,
 Refusing neither *Cross*, nor *cup of Gall*,
 So as they might attain unto their end;
 Sweet *peace* on earth they labour to defend,
 When they have made their *peace* in heav'n above:
 Who feesles this inward *Peace*, feares not to spend
 Wealth, Strength, and Life, for to maintain the love
 Of those, which with them members of one Body prove.

38 But what need I thee furnish from without,
 If in thine heart this *inward peace* thou find;
 This *peace of Conscience* will give (no doubt)
 More *Rest* and comfort to thy Soul and Mind,
 Than all *wealth, pleasure, glory* here assign'd
 Unto the wicked, for their worldly rest.
 Sweet *peace of Conscience*! who art not confin'd
 To any *pleasure* here on earth possessest,
 Eternall, heav'nly *peace* possesseth all thy brest.

Oh ! had my *Muse* some lofty rapted strain,
 The glory of this *heav'nly peace* to sing,
 Which doth the *heav'n, earth, sea, ayer*, all maintain,
 By gentle government and ordering,
 Or were she able, on a high-strain'd string,
 To sing the Honour of my *Sovereign*,
 That grand Peace-maker, *Britains* peacefull King,
 Who through the Christian world doth Peace maintain:
 God grant, for *peace on earth*, thou *heav'nly peace* mayst gain

But ah ! how can my soul oppress'd with Care,
 And worldly tumults, of such Glory sing,
 Since quiet *peace* her selfe removeth farr
 From Discord, Strife, Contencions, Quarrelling ;

Oh let me under shadow of thy wing,
 In happy rest and Peace for ay abide :
 So shall I never feare the malicing
 Of Envy, Satan, Covetize, or Pride :
 For *inward peace* was never vanquished, though tride.

Ah ! thus I wish for *Peace*, but worldly Care
 And troubles more and more my mind oppress ;
 Afflictions heer and Crosses should prepare,
 And fit a man for *peace* and *happines*s,

But oft they fill us more with worldlines,ss,
 Yet such the nature is of *inward peace*,
 She fills the heart of all that her possesse,
 And ever as her vigour doth increase,
 Our worldly thoughts and cares do more & more decease.

O King of *peace* ! grant me this *inward peace*,
 Tis that for which the *Spirit* always prays,
 That *peace* which brings all Graces sweet increase,
 And now thou art to *heav'n* gone, with us stays.

This *Peace*, *Hell*, *Death*, nor *Tyrants* rage dismays,
 Tis not such *peace* as world to us doth give,
 In Comforts she transcends Sunns gentlest rays,
 By her when we in *Life of Grace* have thrive,
 With her we ever shall in *life of Glory* live.

43 This is the *peace* which sets our hearts as sure
 As *Sions Mount*, which no force can remove,
 This *peace* it is which ever shall endure,
 If rooted in our hearts by *Faith* and *Love* :

This *Peace* which first descends from Heav'n above,
 And doth our troubled Consciences still,
 Which makes the *Members* like the *Head* to prove,
 This is the *Peace* of *God*, the which doth fill
 Both *Heav'n* & *Earth* with *Peace*, & all men with good-will.

44 Now never let my Soul enjoy true *Peace*,
 If now she doth not more my heart delight,
 Than all the *pleasure*, *glory*, *wealth*, and *ease*,
 Which here mens mindes to *vanity* invite :

God of all *Peace*, which hast me giv'n a sight
 Of this most rich invaluable *Treasure*,
 Grant, I on *peace* may set my whole delight,
 True *peace* like *love*, which hath no bounds nor measure.
 In this I ly down safe, and take my rest and *pleasure*.

MEDITATION II.

Of Chastity.

THe heav'nly *Steers-man*, which was erst my Guide
 Unto the *Hav'n* of *Peace* and happy Rest,
 Where I could wish at *Anchor* ay to ride,
 Free from *worlds storms*, which mortals here molest;
 Doth now unto my *whiter Muse* suggest,
 The praise of heav'nly *Chastity* to sing,
 Most needfull *Grace* for those, in *peace* that rest :
 For when she most *tranquility* doth bring,
 Man most in danger is of *Lusts* enchanting sting.
 For such is *Hells* malicious subtilty,
 With all advantages still to assail
 The part unarm'd of man's mortality,
 That he with greater danger may prevail :
 And when we all his Instruments do quail,
 Of *Anger*, *Envy*, *Covetize*, and *Pride* :
 In humble quiet *peace*, he will not fail,
 By slight, within our *wils* with *brands* to slide,
 Wherewith he fiers the *Gates*, and all the *Town* beside.
 Thus when as *Ioab* and the Host were prest
 To ly in Tents, and Fields a warfaring,
 And *Ishai's* son in peace at home doth rest,
 Divineſt *Hymns* and *Lays* on Harp to sing ;
 Malicious *Basilisk* with lustfull sting
 Enflames his eys, which set his heart on fire,
 And from his heav'nly *Peace* to *War* doth bring,
 Such lustfull *Wars*, such raging hot desire,
 As breed him dismal broils and Gods revenging ire.

374
Of Chastity.
4 For mans whole life is a continual war,
With *Satan, World, his flesh, sin, and lust* :
Satan the Captain, these his Souldiers are,
Against these always stand in arms we must :
But most of all, when we in *peace* do trust,
We want *Dame Chastity's* commanding Power,
Sweet holy *Lady*, faithfull, pure and just,
In *peace* and rest our safe defence and tower,
Dames Laps enriching more than *Danaes* golden shower.

5 Thou ; that from slime of earth man first did'st raise,
To bear thine own express similitude,
That he in *purity* might spend his days,
And all *corruption, sin and lust* exclude ;
Who hast his heart with *Grace* divine indude,
To be thy *Temple*, and thy Spirits Cell,
From me all thoughts, words, acts unchast seclude,
Whilst I the honor of this Virtu tell,
For in a heart unpure, chaste Spirit will not dwell.

6 I take *her* for that Virtu of the minde,
Which doth the furiousness of Lust retain
In Reasons bounds ; and our affections binde
In Royal Links of Virtu's golden Chain :
As Abstinence doth appetite restrain
From food immoderate : so from desire
Unlawfull, she doth minde and flesh contain,
And bounds in limits Generations fire,
As *Meekness* bounds the rage of *Zeals* revenging ire.

7 For ev'n as *Appetite*, without restraint
Of *Abstinence*, delights in *Gluttony*,
And valiant *Zeal* is, without *Meekness*, taint
With cruel Rage, and Spites malignity :
Ev'n so without this virtu *Chastity*,
The noblest vigor of sweet generation,
Abounds in *Lust*, and foul *Adultery*,
And spends the *vitals* without moderation ;
But *Chastity* bounds all to lawfull propagation.

in

- 8 In twofold currents runs her purer source,
Bodies and *minde*; The *minde* remaineth chaste,
 Though one by violence the *Body* force:
 Again, thy *minde* may be corrupt, unchaste,
 Though thou no act in *flesh* committed hast:
 Thine eys, hands, ears, words, looks, least lustfull thought
 She will contain, if in thine heart once plac't:
 The unspotted Lamb, whose blood thee dearly bought,
 Unchastly never spake, lookt, did, once heard or thought:
- 9 She hath her first divine pure excellence
 With her beginning, from our Souls creation:
 That heav'nly, holy, purest influence
 God breath'd into the Lump his hand did fashion,
 And though at first by *Natures depravation*,
 She as all other Virtues did us leave,
 Yet we again by tru mortification
 Of earthly Members, her again receive,
 And seek as *members chaste*, to *chastest Head* to cleave.
- 10 For as nought better can the *minde* contain,
 Than *reading*, *heav'nly thoughts*, and *meditation*,
 So nothing *fleshy lusts* doth more restrain,
 Than *Fasting*, *Prayer*, and *mortification*:
 Sweet *Chastity's* of heav'nly propagation,
 And as none gain gift of *Virginity*,
 But by the *Spirits* sanctification,
 So none conserve their sacred *Chastity*,
 But by that *Spirits* working, *Grace* and *Sanctity*.
- 11 Wherefore as *Wantonness*, *Adultery*,
 Amongst the wicked works of *flesh* are nam'd,
 So *Meekness*, *Continence*, and *Chastity*,
 Are call'd the *Spirits* fruits, by none defam'd:
 Talk scurrilous to hear she is asham'd,
 Her modest looks are free from wantonness,
 Uncleaness, filthiness may not be nam'd
 Within their mouths, that *Chastity* profess,
 Tongue, eye and ear, th' affections of the heart express.

12 The *Heathen* did this *Chastity of minde*;
In all that came to worship God, require,
For they her seated in the Soul did finde,
From whence comes ev'ry good or bad desire:
And as *Soules substance pure immortall fire*,
Doth *Bodies* made of *Elements* transcend,
So doth the *Chastity of minde* aspire;
Our *Soules* to *Angels purity* doe tend,
When we in flesh with them in chastest thoughts contend.

13 The *flesh's Chastity* is to be free
From sinfull touch, or act; that of the mind
Is *Faith unviolate*; not to agree
To any lustfull thought: we seldom find
The body chaste, where minde is ill inclin'd
In this shee doth *Virginity* transcend,
That shee is the preserver of mankind,
And from chaste nuptiall bed doth Children send,
Without which all the world would perish soon, and end.

14 These therefore alwaies her Companions are
Shamefastnesse, Continence, and Modesty,
The *Enemies* that of her stand in fear,
Are *Fornikacion, wanton Luxury*;
For shee ay chastens their iniquity:
The *Seminaries* of Delight and Pleasure,
Carousing, Chambering, and Gluttony,
Which wordlings here account their greatest treasure;
Shee hates, and lives in all by *Natures little measure*.

15 *Fulness of meat, Sleep, Play, Garrulity*,
With ease of body, costly vain attire,
The *fuell* are of *Lust, and Luxury*,
Which here dry up our *humid*, and conspire
To burn our *soules* and *bodies* in hell fire:
Other sinns are without, but *generacion*;
To procreat by mutuall desire,
Except it be confin'd to *moderacion*,

A sin is 'gainst our *Bodies, Health, and Soules Salvation*.

- 16 *Lust* may be likened to some River main
 Bounded by purest Channels of her own,
 Wherein so long as shee her streams contain,
 Her waters pleasant, pure, and sweet are known;
 But if her swelling waves so proud be grown
 They pass their bounds and overflow the Plain,
 Her floods, late pure, now foul and muddy shown,
 And boundlesse overflow the grasse and grain,
 So rageth *Lawless Lust* let loose from *Vertues* rain.
- 17 For wee are like unruly Horses all
 Still neighing after *neighbours wives*: but she
 Us, as with *Bit* and *Bridle*, doth recall
 And makes our *Lusts* to *Reasons* rule agree:-
 Thus two as in one body joyned be,
 And are for mutuall *Bounds* of sweet desire,
 And bounded thus, the act is *Chastitie*:
 Like to the usefull Element of Fire
 Which bounded, all preserves; but loos'd, is all's destroyer.
- 18 This *boundless Lust* some liken to the Fire,
 And *Brimstone* God did down on *Sodom* rain,
Virginity to mount, God doth require
Lot to escape unto, who doth obtain
 Rather in little *Zoar* to remain:
 So they that from *Lusts Sodoms-scorching* flame,
 Cannot *Virginitie's high Mount* attain,
 May stay in *Zoar*, which they *wedlock* name.
 The *City's* safest, but the *Mount* of greater fame.
- 19 As glorious *Sun* when he doth first arise,
 Is both of *heav'n* and *earth* the wonderment,
 Ev'n so a woman, modest, chaste, and wise,
 Of *House* and *Husband* is the ornament:
 An honest Wife's a gift from heaven sent,
 As Light on golden *Candlestick* shines bright,
 So *Bauty* in a woman continent,
 A *Lamp* to *House* and *Husband* all the night,
 All day like glorious *Beames* of *Titans* heavenly Light.

20 And that is the noblest *victory*,
 Which Souldiers with most danger do obtain,
 So she, that keeps her honour'd *Chastity*,
 Gainst most *temptations*, doth most glory gain,
 Tis harder base affections to restrain
 In ease and rest, than moderate aright
 A Kingdom, which by open force we gain,
 So many are our Lusts that in us fight.
 So strong is *Satans* force, so subtile is his flight.

21 No beauty, form, or golden Vestiment
 Do so adorn the Body as the Mind,
 Is graced by this Vertues Ornament :
 Without sweet Light the Sun as soon we find
 As Shamefastness from Chastity dis-joyn'd :
 Immodest looks are Darts against her thrown,
 When man and womans light aspects are joyn'd,
 The battel's fought, both sides are overthrown.
 Ah cruell fight ! where neither side defends her own.

22 As eys from wanton looks, ev'n so our ear
 Gainst all immodest Charms, we must inclose ;
 For Shamefastnesses vayl these off doe tear,
 And our affections prone to Lust unlose :
 The *Flame* and *Fire* do not sooner close,
 Than *Impudence* and foul *unchastity*,
 Then *Beauty*, like Gold-ring in swinish Nose,
 Doth root in *Durt of Impudicity*,
 No *Body's* chaste where *Mind's* joyn in *Adultery*.

23 Who is not cloth'd in robe pure snow white
 Of *Chastitie*, the *Lamb* will never know :
 Then *Dames*, that in fayr ornaments delight,
 Desire to be, as you desire to show :
 All richest Pearles, Gold, jewels, heer below,
 Are nothing to this *Gem of Chastitie* :
 No fairer Flour doth in *Loves* garden grow,
 Than *Blush* of Shamefastness and modesty,
 No Jewell like Belt of *Truth* and *Sanctity*.

24 Nor doe I only heer of you require
 A *Continence*, for fear of *Law* or *Fame*,
 But such a *Chastitie* I doe desire,
 That neither may your *Mind* nor *Conscience* blame:
 Oh let it be unto your *Soules* a shame,
 A *Bird* should you in *Chastity* transcend,
 The *Turtle* never changeth *mate* or *name*,
 For this the *Story* *Judith* doth commend,
 But this is no *command*, but *counsell* for a friend.

25 Take heer for pattern *Rachels* chafteft sonne,
 Who ev'n a *princess* lustfull soft embrace.
 For *vertues* *Love*, not fear of *shame*, did shun:
 I heer might grant *Lucretia* a place,
 But that *selfe-murther* doth her foule disgrace:
Penelope's a *Mappe* of *Chast* desire,
 Who farr away all *Idleness* doth chase,
 Nor takes least heat from *Suiters* lustfull fire,
 But twice ten years expects her dearest *Lords* retire.

26 *Susan's* so chaste, her *Rumour* dares not blame,
 To this high pitch of honour they doe rise,
 That shun all *idleness* and *wanton game*,
 And more than gold their names and honour prize,
Sobriety them ay accompani'es,
 Both in their *speaking*, *eating*, and *attire*,
 Their *modest gate*, *sweet carriage*, *shamfast eys*
 Doe prove their *Beds* be *Nests* of chaste desire,
 To quench more than enflame the brands of lustfull fire.

27 Ev'n fruitfull *Venus*, tru to husbands side,
 May win from *heav'ns* high *Queen* the golden *Ball*: **Juno**
 And virgin *Pallas* may be well denide
 The honour, which chaste *Matrons* doth befall.
 Glory of either *Sex*! Oh how then shall
 This hand unchaste of that pure *chastness* write,
 By which *Christs-Bride* surmounts the *daughters all*,
 And doth the *Queens* and *Concubines* delight,
 Binding ev'n mighty *Kings* with her most glorious sight.

28 Her *Turtle voyce*, *Doves eyes*, as *Lilly white*
 Excels the *Thorn's*, so She all *VVomankind* :
 Yet loves but *one*, whom shee in bed by night
 Doth seek for long, at last *alone* doth find :
 He her *alone* in arms embraceth kind,
 And shee alone delights in his imbrace :
 Chast Bridegrome, chafest Bride together joynd,
 Of *Saints* beget a holy heav'nly race :
 With this high *Mystery*, Christ doth chaf Wedlock grace :

29 And brandeth with *spirituall Fornication*,
 Those, who on earth their chafest *Head* forsake,
 And stoops to *Idols* and abomination,
 Here choyce of *Lovers* to themselves to take :
 The *Saints* and *Angels* they for *Bridegrome* take,
 When they before their *Images* do fall :
 Thus shee the *Scarlet-whore* her selfe doth make,
 And they her *bastards* which she beareth all :
 Such *bastards*, with *tru-heys*, ne'r inherit shall,

30 As chaf, so we a *jealous* Bridegrome have,
 And as his *Love*, like *Death*, is sure and strong,
 So's *Ielousie* as cruell is as grave :
 Who such a loving Husband dares to wrong,
 His *Jealous Fury* may expect ere long
 But now I stray from sweetest *Meditacion*,
 I ought to end, as I began my Song :
 One word more of a *worthy* of our *Nacion*,
 A pattern worth thy learning, love, and imitation.

31 *Thomas* Archbishop of *York's* famous See;
 When Doctors counsell, and his friends him praid,
 For Cure to use a female-remedy,
 And for that turn, him brought a comely mayd :
 Most piouly to them replide, and sayd,
 That to preserve his flesh, which was to die,
 His Soules immortall *Chastity* betrayd
 Should never be : Such heav'nly *Chastity*
 Shews plain, his Soul doth live in heav'n eternally

- 34 But as the Lute, which yeelds a pleasant sound,
 Doth others, but it selfe no whit delight;
 So, if examples only I propound
 To others, and not practise what I write,
 I never may approach the *chastest Light*,
 To which our *chastest Head* before is gone:
 For no unchast one commeth in his sight,
 Except with *Magdalen* they sigh and groan,
 And cleanse with floods of *teares* their filthiness, each one.
- 35 Thus clensd our Soul is like *Brides living Well*,
 Whose waters are most pleasant, pure and sweet:
 Our bodies eys like fountains two, which quell
 And quench all Lusts temptacions which they meet:
 But now-adays we hold this *Grace* unmeet,
 In noble valiant brest to intertain,
 Men only think her fit for *Dames* to greet,
 And to their basest Lusts let loose the Rain:
 But sure no Vertu dwels where she doth not remain.
- 36 The Flesh against the Spirit coveteth,
 But if the Spirit manfully hold out,
 It all Lusts base temptacions vanquisheth;
 Who have a purpose resolute and stout,
 To temper their affections, may (no doubt)
 Defend their *honour* against *Concupiscence*;
 And though they oft opposd are by a *route*
 Of their lusts, *hels*, and *worlds* violence,
 Their *chast* resolved mind maintains their innocence.
- 37 Then Fools are they, that when they have began
 In *spirit*, in the *flesh* will make an end:
 He that once tastes of Lust, more hardly can
 Abstain, than he that never did intend:
 Me, from her first Beginnings, Lord defend!
 She's like the Serpent that did *Eve* assail;
 She pleasant fruits and pleasures doth pretend,
 Her *mouth* drops honey-sweet, but with her *tail*,
 She stings ev'n all to hell, with whom she doth prevail.

38 But though I make a *cov'nant with mine eyes*,
 Like *Iob*, no lustfull object to behold,
 Yet oft this Monster will mine heart surprize,
 And unawares in sinfull Thought infold,
 This Serpents cunning sleights can not be told:
 The best way to avoyd them can be found,
 Is her aloof to keep: if thou be bold
 To chat with her, she unawares will wound.
 I almost fear her filthiness now to propound.

39 Uncircumcised, rayling *Philistin*!
 Who all Gods hoste defies in single fight,
 I dare not suffer thee to come within,
 Such is thy force, such is thy cunning slight:
 Thou art a Gyant of exceeding might.
 If you will hearken unto my perswasion,
 Keep him aloof, and in the *forehead* smite.
 Best way to shun Lusts furious invasion,
 Is warily here to avoid the least occasion.

40 *David* escapes the Bears and Lyons paws,
 And overthrows the *Philistin* in field,
 And yet this subtill *Serpent* him so drawes,
 His heart unto her Syrens-songs doth yeeld:
 Then she him conquers without *sword* or *shield*,
 And leads him by the eye-lids to her snare.
 Heav'ns from such subtill vile allurements shield
 All those, that have a Conscience and care,
 Their hearts fit *Temples* for thy *Spirit* to prepare.

41 Purge us with Hyssop, and we shall be pure:
 Wash us, we than the Snow shall be more white;
 Our Soules and Bodies Temple shall be sure
 A *holy house*, wherein thou mayst delight:
 But I the *vertue* for the *vice* have quight,
 I purpos'd *Chastity* here to commend,
 But *Lust* so fiercely with my *Muse* doth fight
 I scarce mine own am able to defend:
 Therefore with Prayer I my Meditation end.

42 O thou, that mad'st my Soul a little King,
 And in this *little World*, my Body plac't;
 It subject making to the ordering
 Of *Reason*, wherewith thou this King hast grac't;
 Set first of all the *Sovereigns Kingdoms* fast,
 Whereby his *Subjects* he may rule aright,
 That is, *affections* keep most pure and chaste,
 But most in *spiritual chastity* delight,
 To which add *Constancy*, of which I next do write.



MEDITATION III.

Of Constancy.

SO oft as I the Splendor do behold
 Of heav'nly Graces, linkt in a golden chain,
 Which them so firmly doth together hold,
 That *all* they but as *one* seem to remain;
 My Soul is so delighted with their train,
 That she desires to dwell with them for ay;
 But oft *employment*, *pleasures*, *cares*, and *gain*,
 Mine eys and heart so draw another way,
 I fleshly motions more than spiritual obey.

2 And as these Graces joyn'd, my Soul delight,
 So doth each singled out by Meditation,
 Sing I of *Love*, I love with all my might:
 If *Humbleness*, she works humiliation:

So *Faith*, *Repentance*, *Hope*, *Justification*,
 By *Righteousness* imputed: *Mercy* kinde,
Joy, *Pacience*, *Fortitude*, *chast Conversation*,
Peace, *Meekness*, *Prayer*, *Zeal*, ev'n all I finde
 Do always to my Song, sute both my heart and minde.

3 But such are my Corruptions innate,
Hels malice, and the worlds enticements vain,
I can no longer hold that happy state,
Than I in Contemplacion remain :

This is the cause my Muse is now so fain
To sing of *Constancie*, that heav'nly Grace,
Which all the rest doth ay with us retain ;
Most glorious Grace ! the lustre of whose face,
Both heav'nly *Love*, and all her Peers for ever grace,

4 For, without Her, the rest are all but shows,
Like Corn by high-ways side, flourish awhile,
And seems more glorious than that which grows
Upon best bottom'd, duned, tilled Soyl :

But as that only doth our eyes beguile
With flourishes, in calm and gentle spring,
But Summers heat, and frosts, it's verdure spoil :
Evn so, these rootless Vertues flourishing,
Adverse or prosp'rous *Fortune* to confusion bring.

5 Thou, that art from *Eternity* the same,
Without least shadow of Variety :
Like to the Sun, hea'vns pure world-lighting flame,
Constant in *heat*, *course*, and *serenitie* :

Three, yet subsisting in one *Deitie*,
Who, though thou seemest to change with things below,
Art farre in truth from Mutability :
Oh make mine heart in vertu *constant* grow,
That thence, as from a Fountain, this Discourse may flow.

6 We *Constancie* a *Perseverance* call
In some goodpurpose : for in every thing
We undertake, *right* must be first of all
Resolv'd of, next, our firm *persevering* :

Avain, unsettled, idle wavering
Without just ground, by *Proteus*, Poets fain,
Who on him selfe as many forms will bring,
As he hath idle notions in his brain,
Or base desires and Lusts which in his heart remain

7 But in good purpose to stand fast and sound,
 Not only man-like is, but most divine,
 Like God, in whom no change was ever found :
 For as the Sunne, this worlds pure crySTALL eyn,
 In heav'n doth alwaies with like glory shine,
 Though, by the varying *Mediums* here below,
 It seem more glorious in the Summer time,
 Than when *Eolian* blasts dark clouds do blow :
 So *Constance* is the same, though alt'ring oft in show.

8 This *Constance* is with *Pacience* a twin,
 Begot by *Iupiter* of *Fortitude* ;
 Mother and Babes as like, as neer of kin ;
 Who hath one, with all three must be include :
 These lift up to *heroicall habitude*,
 And come from *Iustice*, and a *prudent mind*.
 If Fury, Rage, Wrong, Rashness do intrude,
 We them no *vertues* faire, but *vices* find,
 VVith whom *Manerva*, nor the *Graces* ever joyn d.

9 *Pacience* and *Constancie* in this agree,
 Effeminate faint hearts ay to oppose,
 And men relieve in all extremitie,
 Undanted, resolute, who will not loose
 That liberty, they have the Good to choose :
 Thus seem they one : now mark their difference,
Pacience all wrongs with courage undergoes :
 For without *Sufferings* no *Pacience* :
 But *Constance* is in joy and pain a firm defence.

10 VVithout Compulsion, free for Vertues sake,
Pacience constraind, oft by necessity
 Most cheerfull valiantly doth undertake
 To bear, what cannot well avoyded be :
 One good end *Constancie* propounds, which she
 Only regards : but noble *Pacience*,
 Before her will all evils conquerd see,
 Which her oppres in flesh or conscience :
Both have brave resolution, and sound confidence.

11 No *fury* of the headless *Multitude*,

No *Tyrants* rage a constant mind can shake ;
 Though all the world turn to a *Chaos* rude,
 The ruines crush him may, but can not make
 Him stagger, nor *Iove's* thunder make him quacke.
 The Sea may roare, the waves mount to the skies,
 And threaten him to drown in deepest Lake :
 But Fury, Rage, Waves, all he doth despise,
 And when hopes outward faile, his inward highest rise.

12 He *constant* perseveres unto the end,

Like some good traveller, who gives not in,
 Till he attain the place he doth intend :
 And as the Souldier, that the town would win,
 Fights stoutly, till he conquers all within :
 Even so in Buildings, Arts, or Merchandize,
 In any VVork or Science we begin,
 It is the end where all our glory lyes ;
 He runs in vain, that faints before he wins the Prize.

13 Though all her meanes, and all her strength do fail,
 Yet feares she not to hold out to the end,
 Shee's still the same, and nothing can prevail,
 To alter any Good she doth intend.

To whom the heav'ns tru *constancie* do send
 VVithin their hearts to dwell, on all occasions
 Effects most admirable thence transcend,
 She fills the heart with such secure perswasions ;
 They it defend from all faint-hearted base invasions.

14 A *constant* man, the most disastrous fate,
 VVith a most pleasing forehead entertains :

Integrity so sweetens his estate,
 As in a pleasant Calm he ay remaines :
 VVith her he alwayes in his heart retains,
Hope, Prudence, Fortitude, Right, Temperance :
 And when him Troubles, Losses, Griefe, or Paines,
 Assail, so stoutly *Paciencie* doth advance,
 He liveth most secure, not subject unto Chance.

- 15 Brave noble *Constance* ! who are never found,
 Except dame *Prudence* thee accompany,
 Thou on her counsels and advice dost found
 Thy settled resolutions all, whereby
 Thou standst most firm for Truth and Honesty:
 Nothing can thee, thus well resolv'd, withstand.
 In vain and evill things no *constancie*,
 But base *perverseness*, we do understand;
 Just, honest, profitable's all she takes in hand.
- 16 For *perseverance* in a thing that's ill,
 Is to this Vertu no less enemy,
 Than they that by affections guide their will
 With vain inconstancy and levitie:
 Who, of a wanton imbecillity,
 Stagger and change at ev'ry idle mocion,
 Wind-shaken Reeds, whose instability,
 Are like the brain-sick, idle, vain devocion
 Of *Novellists*, drunk with hot humours giddy pocion.
- 17 Prepost'rous fools ! who when they should frequent
 Assemblies, hide themselves at home alone;
 From what they do approve, they soon dissent,
 Hating what erst they lov'd, dispraise as soon
 What erst they liked well: Lo, such a one,
 Appears like *Cato's Ape*, wondrous severe,
 With rugged brow; but you may find him soon
 Dissolv'd in Laughter, or ev'n dead with feare:
 such, any publike Office is unfit to beare.
- 18 No truth of *Judgement* or *Sinceritie*,
 In such a vaine *inconstant mind* is found:
 But Slouth, Fraud, Wantonness, Iniquity,
 With all the basest *Vices* there abound:
 This *Levity* in youth doth age confound
 With doting madness; and a man declares
 Wise only then in shew, not inward sound:
 But then a brave and *constant mind* appears,
 When *constant Resolucion* honours silver haire.

9 VVell said th'old *Cynick*, when him friends advise
To leave his study, and to take his rest :
I am, saith he, now running for a prize,
And therefore in the end must run my best.

The shorter time of Life to us doth rest,
More *constantly* we to our aym must tend.
VVho runs, saith *Paul*, the race, is never blest
VVith due reward, that holds not to the end :
For *Constance* is the Grace doth all the rest commend.

20 And as the man, that hard things undertkaes,
Must alwaies have respect unto the end,
VVhich all precedent bitterness sweet makes,
Be it for pleasure, glory, gain, or friend ;
So he that for Gods glory doth contend,
And makes it ay his *constant* end and aym,
As that's immortal, so it him doth send,
Tru immortality in heav'n to gain,
VVhich comforts him for all his Labour, Loss, and pain.

21 As Mountains huge stand fast on their foundation,
So *constant minds* on resolutions found,
As they unmov'd, so without alteration
Are good Conclusions built on *Vertues* ground :
A *constant* man stands on a rock profound,
VVhich neither storms, wind, waves, nor force can move
Crosses, afflictions, can no more confound
Him, than wind, waves, and storms, the rock remove,
VVhose strong foundation stands on *faith, hope, truth & love*

22 *Anselmus* doth a *constant man* compare
Unto a six-square Dy, or hewed stone,
The six flat-sides, his six *Conditions* are,
Fredome, Prosperity, Subjection,
Adversity, Life-publique, and alone :
On which soever side he chance to fall,
He stands upright with resolution,
No *changes* can his constant mind appall,
But as he standeth firm on one side, so on all.

- 23 As bodily eyes all need Light of Sun
Whereby they may attain unto their end,
So on all good and vertuous works begun,
This holy Vertu *constance* must attend
And as except the Sun his Light doth lend,
We open in the dark our eyes in vain,
So vainly wee good holy works intend,
Except we *constant* to the end remain,
Like *Pilot* drown'd in *Hav'n*, when he hath scapt the *Main*.
- 24 Is't not absur'd, that we should early rise,
Lose sleep, broil with Suns heat, & take great pain
Only to win a fading worthlesse prize,
And give it, when we sure be to obtain
A Crown, which shall for ever make us raign ?
Except the *Souldier constant* be and bold,
His *Captaines* favour he shall never gain ;
Unless our spirituall fight we *constant* hold,
Gods comfortable face we never shall behold.
- 25 She is the Nurse of Merit, freind of Peace,
Way to Reward, sister of Pacience,
Tru freindships Band, pure Sanctities increase :
Take away *Constance*, Bounties excellence
Doth fade, and Duty wants her recompence ;
High Fortitude doth want her commendacion,
She is alone the noble *Grace*, from whence
All other *Graces* have their Consummacion :
To her is giv'n or rather she gives mans salvacion.
- 26 What more like unto God than Constancy ?
Who ay like Sun in heav'n remains the same,
Though to descend to mans capacity,
He often seem to change his mind and name.
The Scriptures then mans changing closely blame,
When they affirm, God greives or doth repent :
Tis flesh that alters, God is still the same :
So clouds seem oft to change the Firmament,
Which till the Day of Doom stands firm and permanent.

27 When as she hath a *constat* of the right,
 She therein perseveres unto the end :
 Therefore of *constat* she is *Constance* hight ;
 And well this *nam*, her *nature* doth commend.
 Her understanding first doth apprehend
 Things to be good, before she doth begin :
 Then she most *constantly* doth ay intend,
 When she *confid*'ratly hath entred in :
 Thus all the Saints on earth, a room in heav'n must win.

28 And though all flesh, by our first Parents fall
 Are so unconstant, vain, and wavering,
 They have in words, thoughts, actions, and all,
 Of *Eves* fond fickleness a relishing :
 Lo *Enoch* yet *constant* persevering
 To walk with God, till he him takes away :
 And *Noah*, *constant* in the publishing
 Of tru Repentance, ev'n untill the day,
 Floods come and drown all *Flesh* without the *Ark* that stay,

29 *Abram* most *constant* in beleefe we find :
 No feare nor terror *Jacob* could dismay :
Joseph had rather yron linkes should bind
 His lims, than from chaste *Constancie* to stray.
 So long as hard'ned *Memphians* disobay,
Moses most *constantly* for plagues doth call :
 Lo *Iosuahs* courage lengthens out the day,
 Till he Gods enemies destroyeth all ;
 No force, nor fury can his *constant* mind appall.

30 I number may the Starres of heav'n as well,
 As here the Mirrors all of *Constance* count,
 VWho *Champions* brave against world, flesh, and hell,
 In *Fortitude* and *Patience* surmount :
 Many of them I formerly recount,
 In *Fortitudes* and *Patience* Meditation,
 They all arise from one faire heav'nly fount,
 That clensing *Laver* of Regeneracion,
 Though glittering shows we find oft with the heathen nation

31 Ile name one *Carthage* * prisoner for all,
 VWho, upon promise to return again,
 VWas sent to *Rome*, the *Senate* there to call,
 Them to perswade against their Cities gain:
 But he most nobly will not yeeld to stain
 His Countries glory, for his privat good,
 But constantly perswades them to maintain
 Their honour, though he seal'd it with his blood,
 And constant still the same against all tortures stood.

32 His noble mind their cruelties derides,
 His Executioners are wearied,
 Yet constant he and cheerfull all abides,
 Grief, gain, for Countries good, he reckoned.
 Yet hath this *Constancie* been conquered
 By thousand Martyrs, which most willingly
 For *Syons* glory have been martyred;
 Who when their flesh doth broil, and bowels fry,
 Sing joyfull *Halleluiahs* to God on hie.

33 Yet are these, but as Candles to the Sunne,
 Compared with the constant Lord of all:
 Begin we with his apprehension,
 When his Disciples all from him do fall,
 Behold him in the high Priests Judgment-hall:
 See *Herods* men of warre him foul deride:
 Condemn'd by *Pilate*, scorn'd, abus'd of all:
 The theefe that railleth, hanging by his side,
 Yet he most valiant, constant, patient, doth abide,

34 But now the Son ascended is above,
 Th' Apostles will their Light no longer hide,
 They constantly before the Rulers prove,
 That they the Lord of Life had crucifide:
 And when they are before those Rulers tride,
 And charg'd to preach no more in *Iesus* name,
 They most couragious, constantly replide,
 Be judges, whether it were greater blame,
 You now to disobay, or God, who us did farme.

35 *Paul* ready is not onely to be *bound*,
 But at *Ierusalem* for *Christ* to die ;
 He *patient* is in all afflictions found,
Constant in losses, joy, prosperity :
 Read his imprisonments brave history
 You there shall more divine *Idea's* finde
 Then *Homer*, *Virgil*, *Spencer*, can supply,
 Though they in loftiest strains the form have lin'd
 Of a most brave, heroick, *constant*, noble minde.

36 These, as they saw their *pattern* set before,
 Unto the *Races* end most *constant* run,
 But yet their Fortitude's increased more,
 By Confidence, that he which hath begun
 So good a work, it will not leave undo ne
 Let *Diavels* try by *crosses* and *tentacion*,
 Hold *constant* to the end, the Crown is won,
 Though for a while we suffer tribulation,
 A noble, *constant* minde stands without peturbacion.

37 I doe confesse tis difficult and rare,
 To know ones-selfe ; but to be still the same,
 Is cheifest work of all the works that are :
 He that so *constantly* his minde can frame,
 Deserves the honour of a *constant* name :
 He's near to glorious *vertues consummacion* ;
 His soul mindes only heav'n from whence it came,
 Secure and free from worlds vain molestation,
 And waits heav'ns leisure only for his glad translocation.

38 Not that I *constant Idleness* commend,
 Or a retired Life monasticall ;
 No, *Constance* alwaies *Labour* doth intend,
 And is the same approv'd and seen of all :
 Her words, looks, gesture, are heroickall ;
 æs makes the Body strong, confirms the minde.
 Ah ! wo to them, that from her favour fall,
 And leave the right, the crooked way to finde ;
 These greive the Angels, which to guard them are assign'd.

39 Grant in Prosperity a prudent heart,
 And in Adversity a minde upright;
 So shall no pleasures vain my Soul pervert;
 Nor crosses or tentations me affright:
 My self I with Gods blessings will delight,
 So long as please his bounty them to lend.
 If I must suffer here for doing right,
 I to the *Iust one* will my cause commend,
 Where I am sure to have just and equal end.

40 The end whereon all that is past depends,
 If then we have a *constant* resolution,
 A holy Life shall bring us happy ends,
 Then comes our *Fate*, to justest revolution:
 We then of *Adams* loss have restitution
 Ah! all our Labour hath but been in vain;
 If Courage faint in poynt of Dissolution:
 This is the hour we happiness attain,
 Or else for ever in hels torments to remain.

41 Lord ever make me mindfull of this Hour,
 That *constant* always I may stand prepar'd,
 Grant me with boldness to declare thy power;
 And in the right of none to be afeard:
 True happiness is *Constancies* reward,
 A high reward, but he it sure shall gain,
 That to the end holds out with du regard.
 Things hardest, *Perseverance* will attain,
 And *Constancy* will make them ay with us remain.

42 Then stand we firm, in what we have begun;
 And labour *constantly* more to obtain,
 Lo, thus we hea'vn upon the earth have won:
 Thus we that tru *Security* attain,
 Which ev'ry wise and good man seeks to gain:
 No Greatness, King, or Kesar is so high,
 As those that over their *affections* raig:
 Here *Peace of Conscience* brings *Security*,
 Saints wished true content; and Angels *Dignity*.

43 Most blessed Port, that Pilgrims can attain !
 Till they arrive at heav'n of Happiness,
 Pure Joy of heart, which only they do gain,
 Where heav'ns sweet *Comforter* doth dwell in peace :
 God of all Comfort, in my heart increase
 This *Constancie*, that she may me defend
 In private, publick, loss, gain, pain, and ease,
 And grant, as I the *Graces* do commend,
 I may in all continu constant to the end.

Authoris Votum.

Might I a Life enjoy to my desire,
 I would no wealth, or honour vain require,
 Nor troupes of Horsemen after me to ride,
 Nor clouds of Servants troup'ing by my side :
 In private fields, and Gardens I would walk ;
 Now with my *Muse*, now with my *Friends* to talk :
 (By *Muse* I prayer mean, and *Meditacion*;
 By *Friends*, a holy loving *Conversation*)
 At Peace with all, but *Ill* : My Conscience
 Both good and quiet, free from foul offence :
 So when the houer of my *change* shall come,
 I with a willing heart will leave my room,
 To whom it is ordain'd by *Destiny* :
 Thus I desire to *live*, and thus to *die*.

MEDITATION IV.

Of Courtesy or Humanity.

- 1 **T**Hus have I brought the *Muse* from pleasing shade,
And gentle sweetest *Heliconian* Spring,
To *Stoicks School*, to teach her in the trade
Of *Constancie*, and firm persevering:
Some *Critick* will me blame for marshalling
Cato severe, with Virgins sweet delight,
But nothing more makes for their honouring,
Than with that noble *Vertu* to be dight,
Which makes them high accepted ev'n in Princes fight.
- 2 And sure, O *Kings*, your wisdomes cannot find
More prudent *Senatours*, your States to sway,
Than *Muses* friends, which have a constant mind;
And know as well to govern as obey:
Who by their *Courtesie* and *Constance* may
Order your *Hals*, and wield your State-affaires:
For noble *Courtesie* and *Constance* ay
Adorn *Kings Judgement-Seats*, and stately *Chaires*,
And strangers entertain, that to your Court repaires.
- 3 For in each flourishing and goodly State,
Upon the royall Person of the King,
The courteous Courtier hath a place to wait;
As well as Senate for wise-governing:
These both must joyn in prudent managing
Of subject *Provinces*, and to entreat
Of Leagues with Princes on them bordering;
But he for all employments is most meet,
Where *Courtesie* and *Constance* both together greet.

4 Wherefore in Court of *Loves* most royal Queen,
 Where *Graces* all, in du administracion,
 Are in most comely order placed seen
 For *Kingdoms Peace* and *Princes Delectacion*:

Behold this one thing worth thy observacion,
 Brave Constance ay with Couresie is joyn'd,
 For all men do observe, with admiracion,
 A *courteous carriage*, with a constant minde,
 Adoring ev'n as Gods the valiant gentle kinde.

5 For sure except these both together meet,
 Constance alone's so rigid and severe,
 She for a *Pedagogue* is far more meet,
 That Office in *Loves* gentle Court to bear:

And, if that single *courtesie* appear,
 Without this resolute most constant Grace,
 She is but *apiſh complement*, to beare,
 Beholders eys with *Conges* and a face,
 When nought that in her looks, within her heart hath place

6 David the heav'nly *Muses* darling dear,
 An *Emblem* of Humanity I finde,
 In *Camp* he is undaunted, without fear,
 In Court of constant, noble, courteous minde,

One *Jonathans* tru love to him enclin'd,
 The other smites ev'n stout *Goliath* down,
 His *Muse* the evil *Spirit* of *Saul* doth binde,
 And rais'd him from the fould to high renown,
 And set upon his royal head the golden Crown.

7 Tru noble *Courtesie*, most hea'v'nly Grace,
 Most high to be esteem'd and reckoned
 Of all; but most of those whom God doth place,
 Above their brethren to be honored:

For they that here us govern in his stead,
 Ought like their Lord, to *gentleness* incline; (dread,
 Who, though his Throne shines round with lightning
 With *courteous countenance* on his doth shine;
 Oh gentle King me grant this *Grace* aright to line.

8 *Gentleness, Courtesie, Humanity,*
Divers in name, in nature are the same
Proceeding from the mindes integrity,
And are as sparks of *Loves* celestial flame :
The outward shews which complements we name,
Are but as *Symboles* of her heart and minde,
If they be tru, she is a noble Dame,
If feign'd, she is the *shame* of woman-kinde,
And seeks to ly with all, where she may favour finde.

9 I know not whether I may better call
Her *Sister*, or the *Childe* of *Gravity*,
But sure I finde these *Graces* all in all,
Delighting in each others Company :
The glory of all fayr Society,
Most reverend and amiable Peers,
In whom all sweetnes shines with *Majesty*,
Where not least *Ostentacion* vain appears,
Cheif ornaments of Youth, & grace of silver hairs.

10 Both do proceed from one *Dame* Sanctity
And both employed are in reformation
Of manners ; but in breif *Humanity*
A man, *humane*, like to his name doth fashion
And this to *Poets fables* gave occasion,
To tell how men were made of *stocks* and *stones*,
And *Beasts* turned men, by *Orpheus* his perswasion.
And for she thus brought men to live as one,
Amphions Harp is said *Thebes* wals to build alone.

11 Yea those, that in *Humanity* transcended,
And others brought unto *civility*,
Were *deified* when their lives were ended,
And ever honour'd of Posterity :
Ah ! what more princely is than *Courtesie*,
Thus Kings to *King* of *Heaven* most near do come,
When savage men unto Society
They bring, which else like furious *Beasts* would run,
And ev'n more cruel to themselves than *Beasts* become.

12 Thus *Courtesie* with *adamantine* band
Men tyed in Friendship, free from Envy's rents,
For no offence can part their joynd hand,
Where gentlenesse interprets friends intents ;
Where Kindness ever Courtesies prevents,
And gratefull, alwayes strives to overcome,
As *Foes* by *Armes*, *Freinds* by *munificence* ;
The barbarous and insolentest groom
Doth gentle, kind, benign, by *courtesie* become.

13 Man is the weakest creature God hath made,
For where all else, by heav'nly *Providence*,
Have bodies arm'd: gainst Foes that them invade,
And rage of Times by Natures muniments,
Man only *Virtu* hath for his defence,
This gentle vertu, sweet Humanity,
With loving kind and tender heart, from whence
Flow *Pitie*, *Mercy*, *Love*, *Benignity*,
Whereby we mutuall helps to others heer supply.

14 For these *Companions* are to *gentleness*,
Which make her heer beloved unto all ;
Sweet gracious looks, and *speeches gracefulness*,
Are to this courteous Lady naturall,
To which she adding *Majesty* withall,
And comely *Guize*, doth steal mens hearts away,
And free from *stern morosity* and *gall*
In sweet Tranquillity and Peace doth stay,
Immutable, without base perturbacion, ay.

15 Far from the base *morose* and *cynnicall*,
That to all others manners are averse,
Who are so crooked, cross, and criticall,
In their own dispositions so perverse,
No friend with them is able to converse,
Delighting to be conversant with none,
But fullen, truculent, so stern and fierce,
You easier may wring water from a stone
Than mirth and gentle words, or looks from such an one.

16 *Neighbourhood, Countreys-Love, Affinity,
Kindred, and Friendship* are cold barren names;
Such neither like nor love the Company
Of honest Equalls, nor of gentle Dames:

This Vice in ev'ry man ev'n Nature blames,
But most in Officers of Court or State,
For courteous Gravity her Courtier frames;
Sweet, gentle, facile, pleasing, delicate,
Fair Almas bounteous Peares in all to imitate,

17 As he is worthy death who here denyes
His brother Water from a living Spring,
Or him Suns comfortable Beames envyes,
Or from his Candles light, light borrowing,
Or to direct aright the wandering;
So he is most discourteous, inhumane,
Who when he profit may to others bring,
Without least Damage to himselfe, or blame
Yet to his brother churlishly denyes the same.

18 Humanity's like fairest July-flower
With silken leaves, which bud doth yet inclose,
Which fair dispredding by sweet Natures power
As shee doth wax broader and sweeter, bloues;
No flower in Loves fayrest Garden growes,
That more delights the smell, affects the eye,
But as from root bright heu and sweetness flowes,
So from the heart springs fairest Courtesy,
Else as the Flower fades, so dies Humanity.

19 For as a gentle heart it selfe bewrayes,
By doing courteous deeds with free delight,
Ev'n so base dunghill mind it self displayes,
In malice, churlishnes, revenge and spight:
Humanity is Freindships cheifest might,
Foes reconciler, Bounty's greatest Fame,
Than to accept more ready to requite,
Gifts are to her like Oyl pour'd on the flame,
Which more and more her heart with freindly love inflame.

20 As blowing on hot coals them more enflames,
 But water on them pour'd extinguissheth;
 So bitter words enrage, but soft reclaimes:
 One ire appeaserh, th' other kindleth:

And as more safe on Sea he travelleth,
 That passeth on with soft and gentle blast,
 Than whom full Sayls like arrow carrieth:
 So stands the milde, sweet *gentle* man more fast,
 Than he whose furious mood bears all before in hast.

21 As luke-warm water cools an enflamacion,
 So *courtcons Language*, anger pacifies,
 And as wilde horse is tam'd by milde tractacion,
 So cruel foes are won by *courtesies*:

We easier our most savage enemies
 Subdu by *Gentleness*, than cruelty,
 Wilde Hawks, the Faulkner surer to him ties,
 By handling gentiy, and familiarly,
 Than if he never suffer d them from fist to fly,

22 The *Bough* by *gentleness* is easily bent,
 Which handled boystrously would break in sunder,
 Thus fiercest *Bull* is with the *yok* content,
 And *Gentleness* brings cruel *Tigers* under:

Philosophers affirm that dint of *Thunder*,
 Doth never hurt where it doth yeelding finde,
 It melts the blade, and yet behold and wonder!
 The scabberd's not consum'd, it bones doth grinde,
 And yet the yeelding flesh is neither scorch'd nor pin'd.

23 Wisely said he, that thought wise men below
 Should not be mov'd with those which do offend,
 But where they vices finde increase and grow,
 Should strive and do their best them to amend;

Like good *Physicians*, who when they attend
 Their *Pacients*, are not angry with their fit,
 But to the *Cure*, best skill and cunning bend:

As all are Sons of *Eve*, we sin commit,
 But he is most like to God, that here amendeth it.

- 24 *Humanitie* may have a *threefold sense*,
Mans Nature, Vertu, and his *educacion*,
 In *human Arts*, and pure *Intelligence* ;
 From whence she seems to have *denominaton* :
 And therefore *Liberal Arts* by ev'ry *Nacion*,
 Are call'd the *studies* of *humanity*,
 And breed in man a *courteous conversacion*,
 With *gentle manners* and *civility*,
 Which onely heav'ns bestow on *Muses Nursery*.
- 25 And hence it is, that rustick *Boors* and *Clowns*,
 Who want the good of civil *educacion*,
 Sorude and rustick are in *Countrey towns*,
 When those, that have with *Muses conversacion*,
 Or near to *Princes Courts* their *habitation*,
 Become more *civil, sociable, kinde* ;
 Hence'tis that ev'ry rude and savage *nacion*,
 Where gentle *Arts* abide not, are inclin'd
 To rustick force, and savage cruelty of minde.
- 26 No greater Grace the heav'ns to man afford,
 Than gentle breeding up in heav'nly lore,
 By thews and holy knowledg to accord
 Their wrathfull furious *Passions evermore* :
Plato the Gods immortal doth adore,
 That they him *reasonable* made, no *Beast* ;
 A *Man*, no *Woman* : But it glads him more,
 That he knew human *Arts*, and *heav'nly best*,
 By which he thought himself in life and death most blest.
- 27 The Emperour *Trajan* when his friends him blame—
 As careless of imperial *Maiesty*,
 Because so milde sweet, gentle he became
 And affable to all his company ;
 Said, he would so be in high *Sov'reignty*
 To others : as if else he privat were,
 He wish'd to finde the royal *Dignity*,
 With whom all good men ought be free from fear,
 But cruelvile, malicious, never should come there.

28 *Philip*, who had by *Liberality*

Obliged, as he thought, to him a *Nacion*,

Received nought but *Scorn* for *Courtesie*,

Wherefore his Courtiers, mov'd with indignacion,

Perfwade their King unto revenge and *Passion* :

Soft, said the Prince, if these men do requite

Our benefits, in such a scornfull fashion,

They us for injuries will more despight :

Tru pattern of a prudent, pacient, gentle Knight

29 Is *fury* barren then of gentle deed ?

Becaule I only of the *Nacions* tell,

The lives of *Abram*, *Isaac*, *Ioseph* read,

And see how they in *Courtesie* excell :

When as betwixt the Heardmen strife befell,

Abram leaves to his nephew *Lot* the Plain,

His *Courtesie* the Angels greets so well

Their errand gently they to him explain,

Yea gracious God to him familiar talk did dain.

30 Most gentle *Iacob*, courteous like thy Sire,

Though *Laban* churlishly thee handled ;

Let all thy pacient gentleness admire,

When thou didst see thy *Dina* ravished,

And for her Rape a *Nacion* slaughtered :

Thy gentle *Ioseph* into *Egypt* sold,

Who when he sees his brethren humbeled,

Could not his heart and eyes from weeping hold,

The Dreames thus proving tru which he before had told.

31 Though *Shimei* bark, *David* forbids to smite,

Oh let him curse, my sonne seeks to kill :

The Lord with Blessings may his Curse requite,

If in his favour I continu still,

I shall return, else be it as he will.

Mephibosheth must have his fathers Land,

And at his Table eat of Bread his fill,

Chimham in old *Barzellai's* room shall stand,

And nothing be deny'd him at King *David's* hand

32 But Kings and People, all learn *gentlenesse*
 Of our mostcourteous gentle *King of Kings*,
 Who when he walk't on earth in *lowlinesse*,
 And was the *Lord* and *Maker* of all things,
 Never us'd bitter words nor threatnings,
 But was to *meanest*, courteous, gentle, mild;
 The *Lord* rebuke thee, *Michael* only sings
 When *Satans* malice would have him beguil'd
 Of *Moses* body; but he never him revil'd.

33 As of the *head*, so of the *members* learn
Mildness, *Humanity*, and *Gentleness*:
Speeches *morose*, and *countenances* *stern*
 Never agree with *worth* and *nobleness*,
 Nor to the *vessels* of *tru holiness*:
 And *Dames* that soft and tender are by kind,
 Adorned with *Natures* goodliest *gracefulness*,
 Be gentle, humble, soft and meek in mind,
 So you with God and Man, shall grace and favour find.

34 No vertu so adorns a valiant man,
 Nor vertuous Dame, whom valiant men do love,
 As *Courtesie*, which best direct them can
 To bear themselves in all as doth behove:
 Whether them God hath plac't to rule above,
 Or wait below, it them befits to know
 Their Duties, that none justly may reprove
 Their rudeness, in not giving what they ow:
 Who gives each man his due, doth great discretion show.

35 Nothing more wins mens hearts then gentle words,
 Nor their affections then sweet looks delight,
 If Men, like Beasts, should make the strongest Lords,
 And be enrag'd one at anothers sight,
 Society of men would perrish quite,
 The rules of *Policies* and *States* would fayl;
 Mens lives should be in hazzard of each wight,
 That them by force or cunning would assayl,
 Yea savage Beasts against their weakness would prevayl.

36 Rude manners those that have them do infest,
 And grievous are to all they deal withall,
 But gentleness in *Angels, Man, and Beast*,
 Is much commended and belov'd of all:

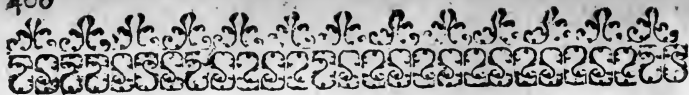
The *Poets* want the *Gods* in heav'n to call
 Most gentle, bountifull, and amiable;
 But Fiends and Furies, cruel, retical,
 To first they Temples build, and prayers fable,
 Counting th'other dreadfull and abominable.

37 If *Socrates* a froward wife would bear,
 As men ride horses wilde; that they may know
 To rule them better that well tamed were,
 Much more should Christians sweetly bear the blow,
 Of proud and cruel worldlings here below:
 And not to grieve at their prosperitie,
 Though here they seem in wealth and blis to flow,
 Alas such stand in places slippery,
 And in their haughty pride shall perish suddenly.

38 Who that most wicked *Seet* do imitate,
 That would all friendship and acquaintance shun,
 That they might here enjoy more happy fate,
 And *partners* of no others loss become:
 One burthen is enough for any one,
 Oh! why should others losses them molest:
 By this is all *Humanity* undone,
 And man made more ungentle than a beast,
 The Heathen therefore did such beastliness detest.

39 The first and special Duty, which we ow,
 Is *Love to God*, which we call *Piety*;
 Next, is the *Mercy* we to men do show,
 And this indeed is tru *Humanity*:
 This is the sum of all *Divinity*;
 And this to *Piety* doth *Practice* joyn:
 All love the Lord in words, but do deny
 Their hearts and hands to *Mercy* to incline,
 God grant they both in us together may combine.

- 40 Chief *Band* amongst men is *Humanity*,
 Which who would break, deserves eternal pain,
 From one man all derive their *pedigree*,
 And therefore *Kinsmen* all in him remain :
 From *one* God, we our *souls* do all obtain,
 And so we brethren are, and nearer joyn'd
 In *Soul* than *Body* : And we hope in vain,
 If all into *one head* be not conjoyn'd,
 And feel not all *one Spirit* working in our minde,
- 41 Inhuman cruel Beasts ! which take delight
 Without just cause *Gods image* to destroy,
 Torment, kill, torture, cruelly despight,
 When God would have all live in amity
 Oh measure others by thy misery !
 No man without anothers ayd can live,
 He that denies help in adversitie,
 None at his need unto him shall give,
 As none shall be forgiv'n, that doth not here forgive.
- 42 No man, that doth obey *Dame Natures* heft,
 Can hurt a man, much less him spoil or kill :
 Learn of the gentle, meek, and harmless beast,
 How he *Society* doth covet still :
 The Shepherds *gentle Flocks* the Plains do fill,
 Wolves, Bears and Tygres love to Lord alone :
 Where they their yong ones with the fat may fill,
 And forrage all the Countrey for their own,
 Lo Mercy there is strange, where Misery's unknown.
- 43 Such in their *Complement* are onely kinde ;
 And where they kindness may receive again,
 Oh be mine heart to *gentleness* inclinde !
 Not for base recompence, reward, or gain,
 But for his sake, who for my sin was slain :
 But *over-courteously* I do abuse
 My Readers *pacience*, with ungentle strain,
 Yet if he gentle be, he cannot chuse,
 But my most willing minde, though not my Verse excuse.



MEDITATION V.

Of Gravity.

MY *Muse* now fares like some *Geometrician*;
That having veiu'd on *Globe terrestriall*
The Earth, and like a good *Mathematician*,
Cast up the Measure of her craggy Ball,

Now thinks that all doth in his Compass fall;
But sayling forth by *Compass*, *Card*, and *Stern*,
With his own eyes it to discover all;
He many *Iles* and *Regions* doth discern;
Which never by the Map he able was to learn.

2 So when I first in *Vertues Maps* had read;
Of all the *Graces* link'd in *golden Chain*,
I thought I had them all discovered,
And able was their Natures to explain,
But more that I do labour and take pain,
To tell their Numbers, Nature, Qualities,
More numberless I find their glorious train,
And more admire their Grace and Dignities,
And more of them I write, the more my *Muse* descryes.

3 But none more fair I can amongst them find,
Than next I write of comely *Gravity*
Which as I said, goes linked and combin'd
With gentle, noble, sweet *Humanity*,
Whom follow *Constancy* and *Chastity*
Attending alwayes on this *stately Peer*,
Who for her *venerable Majesty*,
Is to the *Queen of Love* her selfe most dear,
And alwayes tires her face, which court'sie washeth clear,

Now

4 Now help O heav'nly *Queen*! and *Graces* fair,
 Her to adorn that beautify's you all,
 And lift my *Muse* to fly above the ayr,
 Oh never let my fit and fury fall,
 Whil'st I describe this *Grace Majesticall*,
 Which with her comely presence doth adorn
 The *Temple*, judgment-Seat, and *Princes* Hall,
 With *Academies*, where the *Muse* was born,
 And ay defends the ancient from the youngers scorn,

5 She is an inward splendour of the mind,
 Which makes the whole man gracious, commendable,
 The outward manners which in her we find,
 Her lookes and gestures, fair and delectable,
 Are but as *Beames* of that bright admirable
 Transcendent *Grace*, which in her heart doth shine,
 To make words, lookes, and actions venerable,
 And *Dignity* and *Comelineſſe* to joyn,
 With *manners Sanctity*, which make a man Divine.

6 For sure all reverend shewes of *Gravity*
 Are but externall good expos'd to sight,
 Except they have fast rooting inwardly,
 And from the heart receive their *Splendour* bright,
 As *Majesty* is without *Goodness* light,
 So's *Gravity* without true *holiness*,
 Tis that which makes us grave, and to delight
 In sober honesty, and comeliness,
 And to be patterns of all *Grace* and *godliness*.

7 She is that holy *Law* and *Rule of Life*,
 Of *Constancy* and *gracious manners* born,
 Free from *lascivious Love*, or causeless *strife*,
 And ever doth most gloriously adorn
 Him, before whom her glorious *Ensign's* born,
 She is not *lowring hard*, to equals proud,
 To betters base, nor doth *inferiours* scorn,
 Aspiring, wanton, loose, exulting, lowd,
 Her habit, look, attire, all *modesty* doth shroud,

8 *Her Ornaments are not Wealth, Strength, or Power,
Sumptuous apparel, decking Limbs, or face,
Sweet Chastity of Manners is her Dower,
Her outward parts adorn'd with inward Grace:
These be the Ornaments, that most her grace,
Not made by any skilfull hand, or Art;
Vertu the Queen of all things did enchace
These works of wondrous Glory in her heart,
Wherewith she now adorns and graceth every part.*

9 *By these she casting out all perturbacion,
Perpetual tranquillity attains,
And shines in Grace, which at her first Creacion,
She from the Fountain of all Grace obtains,
And thus she tru immotral honour gains,
Not that which leans on popular vain blast;
But that whereby the Queen of Vertu raigns
And stands upon her vertuous thoughts so fast,
She from the pitch of honour cannot be displac't*

10 *Hence tis, that who can to this pitch attain,
Admits of nought unseemly to be done,
His minde no evil cogitations stain,
His actions chaste as minde from whence they come;
Many indifferent things are fit for some,
Which some more grave and noble ill beseem;
It doth no Iudg or Magistrate become
In servants habit publick to be seen*

What Countrey-Alaid commends, may ill beseem a Queen.

11 *Justly did Philip reprehend his Son,
When, to the Harp, he heard him sweetly sing,
This well, saith he, soft Ladies doth become,
But Drums and Trumpets best beseem a King;
It is for Clarks no commendable thing,
To Hunt, Hawk, and great Horse for service train,
Which highest Grace to Gentlemen doth bring,
Poets may witty pleasant fictions faine,
Which in a grave Divine would be accounted vain.*

- 12 Man in Gods Image to be like a Beast,
 Neigh like a Horse, grunt, swill, like to a Swine;
 Such things doth *Gravity* as base detest,
Equality and *Comeliness* do shine,
 In her *voice*, *speeches*, *countenance* *divine*;
 In *going*, *sitting*, *gesture*, and *devotions*;
 She words perplex, contentions, doth decline,
Plain, *constant*, *resolute*, are all her motions, (cons.
 Proceeding from her hearts, pure, wise, and heav'nly noti-
- 13 Her words fly not at random, all do flow
 From Fountain of pure understanding heart:
 Her gestures are not quick, nor yet too slow,
 Sweetly severe, consid'rat in each part:
 Her look's not cruel, nor compos'd by *Art*,
 Grave and severe, yet gentle; liberal,
 Sweet *Mistress* of the *Graces*! where thou art
 They are most gracious and comely all,
 Wherefore I them thy *Scholars* all aright may call.
- 14 Nay rather thy *companions*: Poets feign
Astrea call'd from Heav'n, with thee to dwell;
 And to put all her Nymphs to thee, to train
 Them up in *Virtu* as becometh well:
 To men all *gracefull manners* thou dost tell.
 Thou teachest *Kings* to rule their *Subjects* right;
Fathers their *Duties* to their *Sons* to spell,
Servants to *Masters*, *Lady* to her *Knight*,
 No *Policy* or *Force* without thee rules aright.
- 15 Happy are they! thou teachest to eschew
 All *levity*, *vain fear*, and *ostentacion*,
Morose, *rough manners*, *taunts*, *reproach* *undue*,
 Which shews a minde subject to *perturbacion*,
 Delighting in anothers *molestacion*:
 These are like *Scorpions*, whose malignity,
 To all, comes from their natures inclination,
 And from their *Malice* comes *Morosity*,
 Averse to all, but most to *Truth* and *honesty*.

- 16 As *Urchins* which hath pricks upon his skin,
 'Mongst Thorns, and Bryers always takes delight,
 So in all business these enter in,
 They use more, uncivil, barb'rous might;
 They bring within them Malice, Gall and Spight.
 How-ever be the thing wherein they deal,
 Oh God forbid! such base malicious Sprite
 Be ever Judg in *Judahs* Common-weal:
 Such take large *Toul*, but never care to grinde the *meal*.
- 17 Som days *Euripus* sev'n times ebbs and flows,
 Som other days, not flows nor ebbs at all,
 The moving of this River's like to those,
 That have not *Gravity habitual*:
 Unlike themselves, loose, sparing, prodigal,
 Idle precipite, vain, for either part
 Most earnest, vehement, pathological,
 These their own business and friends pervert,
 For want of *Gravity*, and *Constance* in their heart.
- 18 But *Gravitie* is like the *Ocean Main*,
 Into whose *Treasure* all the *Floods* do flow,
 Which he as constantly sends out again,
 Yet hereby doth, nor less, nor greater grow,
 He neither swels, nor banks doth overflow,
 When greater *sums* his *Tributaries* pay,
 Nor is base sparing, when their pay is flow,
 The windes may tosse his waves but not dilmay,
 He smiles so soon to see his troubles blown away.
- 19 As *Censor* in the *Senate-house* of *Rome*,
 So is this Grace amongst the *Graces* all;
 And as none might into the *Senate* come,
 But those whom he did in his *Conscript* call:
 So none may come into the *Graces Hall*,
 But they must be conscrib'd by *Gravity*,
 And those she will not have come there at all,
 She passeth by them for their *Levity*,
 Such confidence have all in her integrity.

20 But *she* most like is to the glorious *Sun*,
 Whose chearfull countenance is still the same;
 And like *him* constantly one course doth run,
 Of which, *she* never weary is or lame:
 From *him's* all elemental heat and flame,
 With *her* all lively spiritual doth dwell
He lightens all with his enlightening beam,
 Sins, Clouds, and Ignorance *she* doth expell
 So! Prince of Lights, *she* of all Graces beares the bell.

21 *She's* like that *Breath*, which God is said to breath
 Into mans face for immortality,
 His own sweet *Image*, which he did bequeath
 To *Adam*, *Righteousness*, and *Sanctity*:
 For where is inward holy *Gravity*,
 All Graces *spiritual* are likewise found,
 Where *grave* and *modest* outward Courtesy,
 There outward comely *Graces* all are found,
 Without the one we never finde the other found.

22 No firmer, or more ready muniment,
 'Gainst *Envie*, *Malice* and each enemy,
 That here mankinde assail, and circumvent,
 Than high, sublime, *grave* Manners majestic;
 Who outward hath and inward *Gravity*,
 Concords with all without, hath Peace within;
 Of Virtues all consent, and Unity,
 Gods Image thus renew'd, doth here begin,
 In humane flesh to vanquish Lust, and mortal Sin.

23 Old Ages honour, garland of gray-hairs,
 Most ample orders Grace, and dignity,
 The highest seats of *Iustice*, richest chairs
 Of State, from her have all their majesty:
 She sways the Scepter of high Sov'reignty,
 The fayrest Cope which *Aarons* sons do wear,
 Sweet, rev'rend, amiable *Gravity*!
 To thee I nothing finde fit to compare,
 All *Similes* but shadows to thy substance are.

- 24 For in the *grave* and rev'rend do shine
 All Goodness, Constancy, and Sapience,
 The Manners which were in the golden time,
 The Age when reigned Right and Innocence,
 Before Debate, Strife, and Malevolence
 Were hatcht, since fledg, now taught aloft to fore ;
 Inveterat in reprobated Sense,
 Habituated so in Vices lore,
 They scoff at *grave* Examples, all that went before.
- 25 At first, I say, when in the *golden Age*,
Grave Saturn did *Olympus* Scepter sway,
 Of high esteem were then the *ancient Sage*,
 And mortals all did their behests obey ;
 But since *Iove* did by violence betray
 His *Father*, and aspired to his *Crown*,
Severer Gravity is driv'n away :
 The Jovial men are onely of renown,
Grave Saturn on their Lusts too rigidly doth frown.
- 26 As long as *Eve* maintains her *Gravity*,
 So long in her Integrity she stood ;
 But when neglecting Grace and Majesty,
 She of her *vassal* learns the *ill* from *good*,
 The Serpent, with his base malicious brood,
 Soon brings her to an everlasting blame ;
 She *evil* did, and *evil* understood,
 And seeks to hide her naked parts from shame,
 Which perfect Natures *Gravity* did never blame.
- 27 O wondrous *Grace* of heav'nly *Gravity*,
 If in her likeness she should here appear !
 But *Adam* lost her with *Integrity*,
 Since, she could never be discerned clear :
 But when our *Head* with us conversed here,
 Onely some *Beams* he pleaseth to bestow
 Upon his *members* to himself most dear,
 Whereby they shinelike little *Lamps* below,
 And, as he lends them light, they great or lesser show.

28 If you Examples of this *Grace* desire,
 You must the *Fathers* Lives and Storyes reade,
 She a continued habit doth require,
 Nor is expressed in a single deed,

Easier to you could their slips areed,
 As *Noah* grave yet overtane with Wine,
 And *Lot* thus punisht with incestuous deed,
 I read, that once ev'n *Abram* did decline,
 And fainting, fell from this high *Gravity* divine.

29 Could I now *Iob* here picture in a Verse,
 I might her comliest feature to you show,
 Reade his whole Life, I'onely will rehearse
 What he would have his unjust Friends to know :

Did he unto the Seat of Judgment go ;
 The young men saw him, and themselves did hide,
 The aged rise ; the Princes tongues that flow
 In Eloquence, their talking lay aside.
 Speaks he ? all Mouths are shut, all Ears are open wide.

30 I do not reade, that grave *Judg Samuel*
 Did ever from this heav'nly *Grace* decline,
 For all the time he judged *Israel* :
 But sure his * *Tutor* did so much incline

* *Eli*

To gentleness, he swerved from her Line.
 O *David* ! where was then thy *Gravity*,
 When thou didst make *Uriah* drunk with Wine,
 That so he might go with thy Lemman ly,
 To cover thy base Sin of foul *Adultery* ?

31 That innocent pure golden *Gravity*,
 With which thou in a Linnen *Ephod* dight,
 Laydst by thy sov'reign kingly Majesty,
 To dance before the Lord with all thy might :

O thus to be uncovered in the sight
 Of maids, and servants, well becomes a King,
 Though profane wicked *Michols* us despight,
 Yet when to God we our Devotions bring,
 To be most vile and meek is no dishonouring.

32 Should I now pass by Judges, Prophets, Kings,
 And from th' Apostles times this Virtu trace,
 To shew how silly fisher-men did things
 More *grave* and venerable in their place,
 Than all the Prelates that have highest grace
 My self and Reader I too much should spend
 Let's labour in our hearts *her* to embrace,
 For that indeed is *Meditacions* end,
 In vain he sees the right, that doth the wrong way wend.

33 By two or three examples, Ile commend
 This *Grace*, as she did with the Heathen won :
Cato, one from the Senate did suspend,
 Because he kist his wife before his Son :
 A *Poet* craving of a *Judg* alone,
 To do him favour against Law, replide,
 As *Poet*, is not good, whose Verses run
 Not by the rules of *Art* : so *Judg* is wide,
 That lays, for *fear* or *favour*, *Laws* and right aside.

34 A *Spartane* lewd, in serious consultation,
 Giving his good advice, was followed
 Of all the Senate in their Convocation ;
 And the Decree in his name entered :
 A *grave* old man them better counsell'd,
 That they their honour would not so defame,
 To have Decrees in such names registred :
 The Sentence might continue still the same,
 Chang'd onely from a *lewd*, unto a *grave* mans name.

35 Alas ! how many be that do profess
 Themselves great friends to gracious *Gravity*
 And do in outward shews expresse no less ?
 But they at home are full of *Luxury*,
 Base Wantonness, and all Immodesty ;
 Especially obscene in filthy Lust :
 Thus *Cupid* bindes *Ioves* awfull Majesty ;
Venus have her petitions granted must,
 When *Juno's* and *Minerva's* thrown are in the dust.

36 Ah ! I could wish, but never hope to see
 The *golden Age*, when ev'ry one was plain,
 And hearts and faces did in one agree ;
 Dissembling was not known all *Saturns* reign.
 The *Matrons* modest *Virgins* sought to gain
 By paterns *grave*, in *Virtu* to begin
 Their *youth*, the *ancient* up in labour train,
 To moderate their *Lust*, and keep from sin :
 That as they seem'd without, so they might be within.

37 Three things the *Persians* did teach their youth,
 To ride a Horse, the Bow aright to draw,
 The last thing was, in all to tell the Truth ;
 This made them of ill doing stand in aw,
 They being bound to Truth, as to a Law,
 This last, tru *inward Gravitie* would frame,
 Considering God secret sins will draw
 To light on Earth, to our disgrace and blame,
 Or else hereafter to our greater pain and shame.

38 But I confess, we are so far from fear
 Of wanton loosness in our privacy,
 That openly we without blushing bear
 The ensigns of our Impudicity.
 So far from antique *graver Modesty*,
 In *gestures*, *goings*, *looks*, *vails*, and *attire* :
 They now are baits of Lust and Luxury,
 And fuel to increase our shameless fire,
 Which should be limited in Wedlocks chaste desire.

39 And not shews onely, but our sweetest songs,
 Are now the Baits of Lust and Wantonness ;
 In Ribaldry we exercise our tongues,
 With unchast tales we entertain our gues ;
 Without these now no mirth or chearfulness.
 Alas ! poor *Gravity* is quite undone,
 Her honours blended with Laciviousness ;
 The *Signs* will tell you, where *good Ale* doth won,
 'Tis filthyness to speak, what's filthy to be done.

40 Divinest Spirits ! *Muses* Darlings dear !

That in sublimest *Numbers* take delight,
Oh ! let your *Fountains* stream as pure and clear,
As runs the *Helicon* whereof you write :

Dim not your pure, sublime, most glorious light,
With lustfull thought or wanton cogitation,
But spend the honour of your *Furies* might,
In holy, sweet, transcendent Contemplation,
And as your matter's grave, so be your conversation.

41 You by the *Muses* are inaugurate
Censors of Manners, inward Sanctity,
As of the outward is the *Magistrate* ;
Oh both be patterns of tru Gravity !

And you shall both shine like a *Deity*
Amongst the *mortals* which are here below :
Your privat honour, publick majesty,
By Gravity more glorious shall show,
As favour outward truly doth from inward flow.

42 *Wives, Matrons, Widowes, Virgins* sayr be grave,

Dame Chastity defend your Bodies may
From lawless Lust : This *Vertu* will you save
From lustfull proffer without saying nay ;

The boldest dares not Gravity assay ;
She better than a thousand *Argo's* eys,
All lustfull looks and glances keeps away,
And silenceth inchanting *Mercuries* :

That Matron's truly chaste, whom no man ever tries.

43 God of all Grace, I humbly beg this Grace

Of inward, and of outward Gravity
Grave in my *Muses*, grave in publick place,
Grave with my freinds, grave in my Family,
Grave in Adversity, Prosperity,

In all religious Duties truly grave :

Be I in Bondage, or at Liberty,

In health, or sickness, Gravity I crave,

In all from crying sine, this Grace my Soul shal save.

44 And though to sing of *Gravity* I cease,
 Yet never will I cease her Contemplation.
 As years, so must my *Gravity* increase.
 The *Author* of all heav'nly Cogitation,
 Me teach her practice in my Conversation.
 This Book began with *Peace*, I now will end
 With *Gravity* both Book and Meditation :
 God grant it *Readers* hearts may all amend,
 As it hath done the *Authors*, when the same he pen'd.

To the *Author*.

I Read thy *Poems*, and I them admire ;
 The more I reade, the more I do desire :
 They breath such holy *Passions* in the minde ;
 Who reades them most, himself shall better finde.

R. C.

M E.



Five Divine and Moral Meditations:

O F

1. *Frugality,*
2. *Providence,*
3. *Diligence,*
4. *Labour and Care,*
5. *Death.*

M E D I T A T I O N I.

Of Frugality or Thrift.

MY *Muse* now fares like some plain country-Mayd,
VValking in fayrest garden for delight,
VVith all variety and choyce arrayd,
Of herbs and flowers to please the Scent and Sight;
VVho with the choyfest flowers doth first bedighe
White silken pillows of her bosom fayr;
But after their rich colours her invite,
VVith them to deck her head and golden hair
That as she them adorns, so they may all begay her.

2 For when Brides garden first I entered
Of *Graces*, for delightful meditation
I onely some choice *Flowers* gathered,
For *holy Life*, and heav'nly *Contemplation*?

But passing forth with choyce of *Delectacion*,
Such sweet and rich variety I finde,
Fit to adorn my *life* and *conversacion*,

Out of those pleasant knots I cannot winde, [minde.
VVhich with new choyce of flowers and herbs delight my

Et c.

3 But amongst all the fragrant herbs and flowers,
That in the *Graces* garden do abound,
I finde none of more sov'reign grace and powers,
Than this of *Thrift*, which next I do propound :

An herb indeed that's hardly to be found,
Because she most what in a corner grows,
And matteth low upon the fattest ground,
And many her mistake for likely shows,
But scarce one of an hundred that her truly knows.

4 Oh heav'nly *Muse* ! that taught the *shepherds* swain,
(As he his flocks was following great with yong,
To feed them on fayr *Iordans* flowry plain)
Divinest skill in *Tunes* and heav'nly *Song* ;

With some such holy *Fury* touch my tong,
Whilst I now of *Frugality* do sing ;
Who, though she little doth to me belong,
Yet if thou help to touch my harsher string,
I may teach some her practise, whilst her praise I ring.

5 She is that *Virtu*, or that golden *Mean*,

'Twixt *Avarice* and *Prodigality*,
The constant *Moderacion* between
Base *Niggardize*, and wasting *Luxury*.

We *Temp'rance*, *Abstinence*, and *Modesty*,
With *Continence*, in this word *THRIFT* contain ;
And yet exclude not *Liberality*.

Who doth to name of * *frugal man* attain, * *homo, frugi*
One of the highest Titles du to man doth gain.

6 And such indeed have onely right fruition
Of all such *fruits*, as God to man doth send ;
Who prudently here weighing their condicion,
Preserve the *Substance*, and the *fruits* do spend :

Who flocks and cattle diligently tend,
Grass, Vines, and Corn that in the fields do grow,
To them their *lambs* for clothing, VVooll will lend ;
From *Goats* and *Kine* great store of milk shall flow,
To feed their household, and larg gifts abroad bestow.

7 There is a *Thrift* in *Substance*, and in *Grace*;
 One *temperall*, the other *spirituall*:
 They that the one, without the other, trace,
 Do neither of them finde *perpetuall*:
 God is of both the Cause effectuall;
Apollo water, *Paul* may plant and sow,
 But God it is that worketh all in all:
 As all *spirituall Thrift* from him doth flow,
 So by his blessing all in *substance* thrive and grow.

8 This did the * *Churl* by good experience prove, * *Laban*
 So long as he good *Jacob* could retain;
 He saw great blessings come from heav'n above,
 And therefore sought him ay to entertain:
 Whilst *Ioseph* with th' *Egyptian* doth remain,
 All prospers in his house, and in his field,
 And in the prison he doth favour gain,
 Because all well succeeds that he doth wield:
 By heav'n's sweet influence the Earth her fruits doth yeeld.

9 *Thrift* eldest daughter is of *Temperance*,
 By *Prudence* nursed in her tender years,
 But when to riper years she doth advance,
 A *Standard* under *Fortitude* she bears:
 Shee, graced by these three most noble *Peeres*,
 By their advice directs her actions right,
 By *Temperance* she feeds, and cloathing wears;
 By *Prudence* store provides with wise foresight;
 By *Fortitude* gainst *Fortunes* blasts she stands upright.

10 She moderateth all delights and pleasure,
 Not that she us forbids all sports or play,
 But makes us recreate our selves with measure,
 That from our selves they take us not away:
 As he that moderates, upon the way:
 His fiercer Steed is said to use him right;
 Not he that lets him run about and stray,
 So onely he doth pleasures use aright,
 That serves not them, but makes them serve to his delight.

- 1 For she not onely is a *Moderation*
In meats, and what to clothing doth pertain,
But she eke moderates our recreation,
Lest fort we do lose a greater gain :
She doth too much of any thing refrain,
And cuts off all luxurious vain expence.
If thou to thrift and riches wouldst attain
Here, seek not to increase and raise thy rents,
But moderate Desire, and vain Concupiscence.
- 2 I ever from *Frugality* exclude
All sordid baseness, want of aliment :
She out of plenty alwaies doth seclude
Some few things necessary for Content :
For to be *frugall* and *magnificent*,
May both well in a prudent man combine,
Else *Thrift* no daughter is of *Temperment*,
I onely those for frugall men define,
Who use their store, but suffer it not to decline.
- 3 I oft do finde in some a simulacion,
Or ostentacion of *Frugality* ;
When great men follow thriftie imitation
Of those, which are of meaner qualitie :
And this may be too much *Rusticitie*,
Be it in Diet, Vessels, Ornament ;
Best rule for *Thrift* in all, is *Modesty* :
For where it meets with one that's provident,
Hee's temp'rate, modest, frugall and magnificent.
- 4 But the most dear and faithfull friend to *Thrift*,
Is carefull *Husbandry*, and *Providence* :
This is the *thriving Vertue*, which is grift
On stock of *Labour*, *Care*, and *Diligence*.
This brings in feuell to Magnificence,
And like good huswife fetcheth food from far.
The thriftie handmaid of Beneficence,
In Summer for the Winter taketh care ;
And, ere she builds, *Materials* doth abroad prepare.

15 Fy on the lazie *Grasshopper*, that sings
 All Summer, and in Winter sterves for cold,
 Unlike the frugal *Pismire*, which still brings
 In new provision, ere she spend her old :
 Like many youthfull *Gallants*, who their Gold;
 In Summer of their youth do sport away ;
 But when their Coyn is spent, and Land is sold,
 Too late, finde *Ryot* cause of their decay :
 But prudent *Thrift* foresees and shuns such evil day.

16 By civil *Law*, the *mad* and *prodigal*
 Are interdicted the Administracion
 Of their own Goods ; and have *Curators* all,
 To manage their Estate in frugal fashion :
 And so long must they both abide *Curation* ;
 The *furious* till he gets his wits again,
 The *Prodigal*, till he to emendacion
 Doth of his *Manners* and his *Thrift* attain :
 'Tis good for *Common-wealth*, none spend his state in vain.

17 One, *Thrift* unto the *Temples* doth compare
 Amongst the Heathen, which, must sure *Asyle*,
 And *Sanctuaries* for all Debtors were :
 Another likes a *thrifty man*, ere-while,
 To ground well compact, and wel till'd with toyl :
 For as such lands grow foul by slothfulness,
 But fruitfull, where the Plough doth stir the soyl :
 So men grow gross and foul by *Idleness*,
 But pure and healthfull by laborious *Thriftiness*.

18 Heathen, such fruitfull frugal men compare
 Unto the gods, who had so little need :
 Though they had all, that they it all could spare
 To *mortals*, who did here their blessings need :
 Far otherwise 'tis with our rich-mens breed ;
 They nothing spare, but spend ev' n all and more,
 Their Flesh and Lusts luxuriously to feed :
 Thus they, in plenty swimming, are but poor ;
 When those that have but little, yet have greater store.

19 This their *rich misery* doth not proceed
From any fault that is in outward *store*,
But from *Lusts* and *Cupidities* which breed
In *Soul* and *Body*, as I sayd before :

Like some in fits of *Agues*, who the more
Cool Beer they drink, the more they do desire,
Their drinking thirst increaseth : He therefore
Must purge the humours, cause of all this Fier,
Else drink he till he burst, he grows within the dryer.

20 Me thinks I rightly may this *Thrift* compare
Unto the sev'n fat *Kine* on *Nylus* shore,
Or those sev'n goodly *Ears* of *Corn*, which were
To *Egypt's* Monarch signs of *Thrift* and store :

The *blasted Ears*, and *Bullocks* lean and poor,
I liken unto *Prodigality* :
Who all the Fruits devours up, and more,
That are provided by *Frugality* :
Thus she with her own bowels feeds her Enemy.

21 As when the *Ayer* sucks immoderately
Up moisture from the ground, the Clouds do fall
From thence again on Earth most lavishly :
Ev'n so, when *Misers* here do lick up all,
For to enrich their heirs therewithall,
Soon as the long expected day doth come
Of their most welcom, tearless Funeral,
Their wealth all lavishly about doth run,
Till their rich Cloud be spent, and they be quite undone.

22 It is most terrible, prodigious,
To see an Earthquake, with dread violence,
Swallow a Countrey, City, Town, or House ;
Yet Prodigals, oft by profuse expence,
Do swallow Towers, Houses, Farms, and Rents :
Then they, sayth one, them vomit up again
Not truly sell them ; for they have long since
Them spent in drinking, lusts and pleasures vain ;
They onely now are faint to spu them out for pain.

23 Many good Precepts finde I of the wise,
Us to instruct in tru *Frugality*;
But *David* doth the onely way advise,
In his most sweet divineſt Psalmody :
He shall have plenty and prosperity,
That fears the Lord, and scatters to the Poor,
His Name be blessed to Posterity.
He that disperseth shall have greater store :
For goods Disposer gives him all his wealth therefore.

24 *Abel's* first frugal man I of do reade,
Who gave the fairest firstlings of his Flocks,
(Because there was no poor that then had need)
To him that gave him all his store and stocks.
This gave to *Isaac* great and casty Shocks;
When in one year he reapt an hundred-fold :
Jacob, who went out with a staff, now stocks
All *Shechem's* Country with his Herd and Fold :
The Land of *Canaan* scarce can all his substance hold.

25 The Heathen say, that heav'nly Providence
To mortals here for Labors Blessings sell :
And therefore do require all diligence
Of all, that would have all things prosper well.
Of *Abstinence* and *Centinence* some tell,
That give a man with little, much content ;
Which of anothers Inch will make an Ell,
By whom nought lavishly on *Lusts* is spent,
But onely needfull wants of Nature to content.

26 *Fabricius* thus with little, doth despise
Great Princes Presents, and the Gifts of Kings :
His Flocks him cloath, his Farms with food suffice.
Servanus is his Plough a-following,
When as the Senate comes, him news to bring,
That they him their Dictator had elected,
Brave *Curius*, who, for Empires managing,
Was after of all *Consuls* most respected,
Dwelt in a Country-Cottage all alone neglected.

27 More royal's sure Content in Poverty;
 In little homely *Bowers*, which can defend
 Us from Suns heat, and Ayers injury,
 Than glistring Towers, where they waste and spend
 In pomp and luxury, what God doth lend :
 There, costly Daintyes oft with Poyson wound :
 Here, without cost, the Earth sound Cates doth send :
 There, golden Vessels; purple Beds are found :
 Here, all the flowry banks do rest and quiet sound.

28 When *Alexander* in a little Tun;
 Saw a great Tenant with content of minde;
 The *Cynick*, Lo, sayth he, that heer doth wun
 More rest, than I in all the world can finde :
 I covet all, he nothing less doth minde.
 They surely have more pleasure, and less pain,
 Who are with little unto *Thrift* inclinde,
 Than they that seek a world of wealth to gain,
 That they may more indulge to ease and pleasure vain.

29 One prayseth *hunger*, as best sauce to meat,
 Because it cost him least; yet savour'd best,
 And always with delight did drink and eat,
 Because he nere did without hunger feast.
 Some onely live to eat, drink, and digest,
 But we ought onely eat and drink to live;
 To live to feed, is to be like a Beast :
 Who would in reason more, than sense, be thrive,
 To body needfull things, to Soul must plenty give.

30 *Xantippe's* sayd once *Socrates* to blame,
 For that he often made an invitacion
 Of greatest friends; yet's fare was still the same,
 Avoiding always costly preparacion :
 Soon he replide thus to her allegacion :
 If, as they seem, they be our friends indeed,
 They will respect our *Thrift*; but if for fashion
 They make a shew: let's to our selves take heed,
 And not spend our Estate, them daintily to feed.

- 31 These Paterns are of frugal abstinence,
Which, as you see, the Heathen ev'n adore ;
Now see the holy Fathers providence -
To raise themselves to plenty being poor :
Noe, Abraham, Booz, and a thousand more,
Live upon *Tillage, Grazing, Husbandry,*
And tend their flocks, *Corn, Cattle, Grass, and Store :*
Yea, Kings did hereunto themselves apply,
To joyn *Magnificence* with this *Frugality*.
- 32 Ev'n after *Saul* anoynted is a King,
He followeth the Cattle from the field ;
And they that death to *Isbosheth* did bring,
Came to buy Corn ; it seems he *Tillage* held.
None ere did so magnificently wield
A Scepter, as did royal *Solomon,*
To which his *Thrift* such wondrous store did yield :
To his sheep-shearing sprucest *Absolon,*
Invites ev'n princely *David,* and his eldest son.
- 33 See how great Princes, and the sons of Kings
Are not ashamed of *Frugality* .
Priests liv'd indeed of Tythes and Offerings,
And therefore lookt most to Gods husbandry :
Paul had a Trade, although a Pharisee ;
And though he to th' Apostleship attain,
Yet works he in his Trade and Mystery,
His living with his labour heer to gain, (maintain.
Nor will he charge the Church, though bound, him to
- 34 Th' Apostles all were Fishermen, and gain'd
Their living, by enduring wet and cold :
Divines think, *Ioseph* blessed *Iesus* train'd
In his own Trade, till he thrice ten years told.
I could be yet three times as manifold,
This Virtu with Examples to commend,
But I had rather be a little bold,
And you perswade her practice to intend ;
One's for her prayse, but this is counsel for a Friend.

35 O what a happiness it is to live,
 And do much good, without offence, to all !
 To eat secure those cates our ground doth give,
 To ly so low, one can no lower fall,
 Yet have ev'n there Content imperial :
 No wickedness can enter such a Cell,
 Highest delights, that can a Prince befall,
 This private Cottage may afford as well,
 Where *Care* not half their sorrows unto thee will tell.

36 To many, *Rift* from *mean* to great Estate,
 Is not an *end*, but *change* of *misery* :
 The fault is in the *minde*, (not in the *Fate*,)
 Which is the *same* in *wealth* and *poverty* :
 Who onely *minde* *change* and *variety*,
 Live ill, because they still begin to live :
 They rightly heer enjoy prosperity,
 That so much pleasure to their Bodies give,
 As they not for, but in the Body sought to live.

37 Happy is he, who never saw that one
 With whom he would exchange his mean estate ;
 Most miserable, who to that are come,
 They things, which were superfluous of late,
 Have now made necessary to their state :
 Such are ev'n slaves, not masters of their pleasure ;
 They love their ills, which is the hardest fate.
 Alas ! there is no remedy nor measure
 Of Vices, when as men esteem them as a treasure.

38 No good befalls a man under the Sun,
 The which his minde is not prepar'd to lose :
 No loss more easie is to any one,
 Than of the things he hath no need to use :
 He's never poor, who *Natures* rules doth chuse ;
 Nor rich, that liveth by *Opinion* :
Natures desires be *finite* ; *boundless* those,
 That false *Opinion* depend upon,
 Loathing no *Sulles* : *Hunger* likes an *Onion*.

39 Sure he is best, to whom with sparing hand,
 God gives sufficient, let him wish no more :
 In need of *things superfluous* to stand,
 Is *miserable want*, in *greatest store*.

Excess oppresseth many, who before
 With little could have liv'd and been content :
 These though they have enough, yet still be poor,
 Because they first beyond their compass went :
 This evil prudent *Thrift* betimes seek to prevent.

40 Who is not made in *Husbandry* to sweat,
 May sweat in *Arts* or *Laws* political ;
 Tis fit all earn their Bread, before they eat.
 Nothing is more expensive, prodigal,

Than to have nothing here to do at all :
Want of Employment, Ease, and Idleness,
 Have caus'd more noble Houses here to fall,
 Than *Fortunes blasts*, or *Envies bitterness*
 Let him not live to spend, that nothing doth profess.

41 Then let him never live, that doth profess
 Whats worse than nothing, *basest Usury* :
 Heerin is certain profit, I confess,
 But always with anothers *misery* :

Is this the virtue of *Frugality* ?
 By others losses to increase our store ?
 Then so is *Rapine, Theft, and Robbery,*
Selling of Justice, which oft bring in more,
 Than all the *frugal Trades* I named have before.

42 Since *Nature* with so little is content,
 Who here would use unlawfull Arts for gain ?
 We are but *Stewards* here of what is lent,
 If we our *Talents* use aright to gain,

We twice as many shall of God obtain ?
 But if to hide them in the earth we chuse,
 Or spend them on our *Lusts* and *Pleasures* vain ?
 They shall be tane from us, who them abuse,
 And given to such as shall them to Gods glory use.

43 But I so worldly *Thrift* have followed,
 That I forgotten have to *thrive* in *Grace*,
 And as it in the world is practised,
 Must put her off unto the second place :
 For I so near have finished my race,
 I must defer this to another time :
 God grant we may them both aright imbrace.
 Now like good *Husbands*, knock we off betime.
 And be at work to morrow in the mornings prime.

Of Gods Providence.

BEhold ! how Birds for morrow take no care ;
 Secure, God will du food for them prepare :
 Can worthless Birds be confident of meat ?
 And is a Farthing-Sparrows Faith so great,
 She knows, but by Gods will, she cannot fall ?
 And shall Gods Sons, *Christs* images, once call
 In doubt their Makers will, to do them good ?
 No sure : who lends them Life, will give them Food.

MEDITATION II.

Of Providence.

THe *frugal Husband*, which I erst describ'd,
 So soon as *Titan* with his glistering Beams,
 Begilds the locks of stately Pines, which hide
 The tops of Mountains from his hotter gleams;
 Walks forth amongst his *cattle, flocks and teams*,
 His Land to open to Suns mellowing heat,
 And feed his Herds along the silver streams,
 To drink and bathe, when they their fill have eat,
 That fat they him may feed, that now provides them meat.

2 Thus *early rising*, as the Proverb says,
 Brings *Thrift* in *body*, in *estate*, and *minde*;
 The *early riser* spends in health his days,
 And by his diligence doth plenty finde;
 And in the morning better is inclin'd
 To Prayer, and divinest Meditation:
 Thus, in a three-fold Cord, he *Thrift* doth wynde;
 He driveth *Sloth* far from his habitation,
 His *Soul* in *Grace*, his *Body* thrives by recreation.

3 For these respects the *Husbands* countrey life
 Transcends the *City-trades* mechanical,
 Or shows at Court, where reign Ambicion strife,
 Or Merchant which on hazzard stand or fall:
 For though *Thrift* in *estate* these oft befall;
 And *Thrift* in *Grace*, in many there we finde,
 Yet scarce a strong sound Body 'mongst them all,
 They want pure ayer whereby the bloud's refin'd
 And wholsom exercise to countrey life assign'd.

4 Well as I could, I rich *Frugality*,
 Did late, as her befeemed well, array :
 I next describe four of her company,
 Which always with this *thrifty virtue* stay:
 The first two well I name the daughters may
 Of *Prudence*, *Providence*, and *Diligence*,
 Next two themselves from *Temperance* convey,
Thrifts Sisters, *Abstinence* and *Continence* :
 Of these four I would sing, and first of *Providence*.

5 O! thou by whose most pow'rfull onely Word,
All was of *nothing* made and finished,
 And of this *All*, madst Man the little Lord,
 That by him *All* might well be ordered :
 Who *bayrs* of our head hast numbered,
 Nor lettest the least *Sparrow* fall to ground,
 But as before thou hast determined,
 Make heavenly *Wisdom* in mine heart abound,
 That I may wade, not drown, in *Providence* profound.

6 There is *divine*, and *humane Providence*,
Divine is infinite, unlimited,
 Transcending *Reason*, more than *Reason*, *Sense*,
 And may to glorious *Sun* be likened :
 The Stars who thence their light have borrowed,
 Doth *humane Providence* resemble right,
 Which by *divine* is ay enlightened,
 And though like *Stars* it oft appeareth bright,
 Yet when the *heav'nly* shines, it is obscured quite.

7 Then pardon, Reader, if my *Muses* ey
 Dazeled with glory great, and splendor bright
 Of *Providence divine*, heer to descry
 Unable is the dark obscured light
 Of *humane*; as indeed I ought by right :
 When I come to her Sister *Diligence*,
 I may recover well again my sight,
 My *Muse* now rapt with *heav'nly Providence*
 Cannot descend to highest humane excellence,

8 But that I may describe her as a *Grace*,
 And link her in the *virtues* golden *Chain*,
 I her th' *Almightyes* Scepter call or *Mace*,
 Which doth all *Peace* and *Order* heer maintain :

The *bounteous* hand, which all things doth sustain,
 Whose eys for nourishment up to her look,
 Who *just's* rewards, and eke the *wicked's* Pain
 Doth register for ever in a *Book* :

Thus, as *Gods* Truth and *Love*, she for a *Grace* is took.

9 Thus one eternal powerfull Providence
 Heer governs all things being by *Creacion* :
 The *necessary* Agents, wanting sense,
 Receive their motion by her ordination :

The *voluntary* by her moderacion
 Are ay dispos'd, and rul'd by their *own* will,
 Which will she useth as a *Mediacion* ;
 No man against his will doth good or ill,
 Though without Grace we of our selves no good can will.

10 Sure *Adam* in pure innocence was free
 To eat the Fruit forbidden, or abstain :
 Elce justly how could he condemned be,
 Except he had a power to refrain ?

But since that *guilt* original did stain,
 With him, all Imps which from that stock proceed,
 We still retain *free* will, none dares gainsain,
 But it is onely unto evil deed,
 Grace onely by *New* Birth a will to good doth breed.

11 School's may dispute : the Truth is plainly this :

As we are men, we power have to Will,
 As men corrupt, we always Will amiss,
 As born again, to good we have a Will.

Thus Nature free Will gives, *Sin* bends to ill ;
 Grace unto Good : But now I seem to stray
 From Providence divine, to mans free Will,
 But th's as needfull shew I by the way,
 How Providence doth *voluntary* Agents sway.

22 Her *Nature* yet more plain to understand,
 We must conceiye the *worlds great Marischall*,
 As he made all things by his mighty hand,
 So he for ever them disposeth all
 By *Providence*; not onely generall,
 By which the Spheres in their due motions ride,
 And Summer and the winter seasons fall,
 But as he by his speciall doth guide
 And orders every thing; that doth on earth betide.

23 And this we call *divine Necessitie*,
 Free from *Coaction*, which doth all dispose
 To proper ends, yet with free *liberty*
 Of *Will*, the things we doe to leave or choose:
 Thus in respect of God, that *future* knows
 As *present*, all effects are *necessary*,
 And, in respect of *second causes*, those
 To us *contingent* are: Last *voluntary*,
 As they respect *mans will*, and *mocion arbitrary*.

24 God wonders sees in *Moses* weeping face,
 When *Pharaoh's* Daughter him in Ark doth finde,
 As she by *chance*, did wash her in that place,
 And's mother for his nurse, by *chance* assign'd;
 And when to leave the Court hee was inclin'd,
 His Brethrens cruell bondages to see,
 He went forth with a *free and willing mind*;
 Lo thus in this example all the three,
Divine foresight, *man's will*, and *Chance* in one agree.

25 And therefore when of *Fortune* you do read,
 With reference to man it understand,
 Who most to the *event* of things take heed,
 Not to the *Cause*, Gods most Almighty hand:
 Else *Chance* and *Providence* can never stand
 Together in th' *Almighties* government;
 Who being *Cause* of all he doth command,
 Them orders all unto a sure event,
 Though far above mans limited intendement.

- 16 Of shings indeed which seem by chance to be,
 The Order, Cause, Necessity and End,
 Are hid, in Gods close Councell and Decree:
 We onely able are to apprehend
 By the event, how God doth them intend,
 Thus Clerk's a threefold working do observe,
 Of providence; which far their reach transcend,
 And yet they all to one same end do serve;
 To shew Gods glory, and his creatures to preserve.
- 17 Thus means and second causes she doth use,
 Oft works without, by power immediate,
 And oft to work against means she doth chuse:
 Two last men call Necessity or Fate,
 Because the Cause they cannot calculate:
 (Oh richest Wisdom, Knowledge without bound
 Of the Almighty & without time, or Date,
 Thy Iudgements no man able is to sound,
 Beyond all mens conceit, thy counsels are profound.)
- 18 Like this is that Philosophers assign
 To Counsell, Nature, Chance and Providence;
 By Counsell, they meant Will and Reasons line;
 By Nature, force of heav'nly influence;
 By Chance, when they below beheld events,
 But not their Cause: Last, when some Grace did fall
 Past Natures, Chance, and Counsels evidence,
 That Speciall Providence divine they call,
 Nor but they understood she had her hand in all.
- 19 Sweet fruit of Providence to be perswaded,
 That all below is ordered by Gods hand,
 Nothing by Chance: Thus when we are invaded
 By Foes, Death, Hell, we most undanted stand:
 We, God prime cause of all things understand,
 Respecting yet inferiour in their place,
 Which alwayes wait upon the first's command,
 And all are to the glory of his grace,
 Whereby God his elect doth ay in love embrace.

Oh what inestimable quietness!
 From hence ariseth to a godly minde,
 Though evils without number him oppresse,
 Which like so many Deaths he then doth finde,
 Knowing not how his wretched selfe to winde,
 From Cruelty, which him fast followeth,
 And doth so fast with cords and fetters binde,
 That ev'ry minute threateneth his Death;
 And scarcely suffers him to draw his languid breath.

21 Yet if this Light of *heav'nly Providence*
 Shines to his Soule; then all Anxiety,
 Feare, Care, Distrust, are banisht quite from thence,
 And he releev'd in all extremity:
 Then knows he that one gracious Majesty,
 Heer by his power so directeth all,
 By wisdom rules, and by his Bonity
 Disposeth so, that nothing ever shall,
 But for Gods glory and his own good him befall:

2 To flesh's obloquy, some giving way,
 Confess the *highest Powers* govern all,
 But that with *mortals* heer they use to play,
 As we at *hazzard* toss a *Tennis-ball*:
 Some all would have by *Chance* and *Fortune* fall;
 Some others grant that God doth all incline,
 But that mans wit, and will must work withall,
 These men with God in government, doe joyn
 And his most *constant purpose* to *mans will* confine.

3 Some, to excuse God, grant that Power divin
 Permitteth evill, but not with his will,
 And suffreth Satan heer to blind the eyn
 Of Reprobates; but no wayes ill doth will,
 But sure God willingly permitteth ill,
 Since by his power he goodness able is,
 To draw from ill, his purpose to fulfill;
 For thus did *Pharaoh* wilfully amiss,
 Yet God turnes all to's glory, and his chosens bliss.

- 23 As Suns pure beames exhale fram filthy Oost
Foule vapours, which no whit the Sun defile,
 So doth Gods *Providence* of all dispose,
 Yet of no *evill* he partakes the while :
 And as not in Suns beames, but in the soyl,
 The matter of the vapour doth consist,
 So in mans heart is Bitternes and Bile,
 And not in God, who *evill* doth resist,
 Or turnes such *evill* into Goodness, as he list.
- 24 Thus *Kings, Priests Rulers, Elders*, all combin'd
 Against the Lord, and his anointed Son :
 And *Pilate, Herod, Jews and Gentiles* joynd,
 To doe what God decreed to be done :
 But they meant wickedly ev'n every one,
 The people a vain thing imagined,
 To crucifie the Lord of Life they run,
 But God, we see. thereby hath quickened
 The *members all*, whereof he is the glorious head.
- 25 As when we see fair *Phæbus* gentle beames,
 United in *burning glass*, enflame,
 We use not to accuse *Suns* gracious gleams,
 For such offence, but *burning glass* doe blame,
 Wherein, without the *Sun*, 's not heat nor flame.
 So when we see the wicked man abuse
 The fairest gifts of *Nature* to his shame ;
 The *Author* of them we must not accuse,
 But *wilfull man*, that doth them heer unduly use.
- 26 Good, Powerfull, Wise Disposer of all things !
 So wise thou all Disorders orderst right,
 So good thy Goodness good from *evill* brings,
 So pow'rfull all subsist upon thy might :
 How should an ignorant, weak, wicked wight,
 Conceive thy *Wisdom, Power, and Providence* ;
 Much less by *Simile* it more insight,
 It far surpasseth mine intelligence :
 Things known I doe admire, the rest I reverence.

7 But I by *Providence divine* am led
 To pass the bounds of *frugal meditation* :
 Pardon, *great Clarks*, that I have meddeled
 To taste a *Mystery*, by *Contemplacion*,
 Worthy your *argument*, and *disputacion* :
 I was desirous to resolve my minde
 In this high poynt of *heav'nly moderation*,
 Wherein most wondrous comfort I do finde,
 To see how things on *earth* are first in *heav'n* design'd.

8 Who can suppose this *world* so perfect, rare,
 Not govern'd by one *powerful providence* ?
 Since all which without moderators are,
 Consisting of the four first Elements,
 Cannot continue ; *Houses*, *Tenements*,
 Without a *tenant*, ruin and decay :
 Unpruned *Vines* do lose their excellence,
 Mans *Body* fayls, when *Soul* doth pass away ;
 Would this *Universe*, should God forbear a day.

As members of a man aright do move
 First by his understanding and his will,
 So doth this *Universe* by God above,
 And all concord his pleasure to fulfill :

Who duly wait on *Providence* he will
 Make happy here, and blessed evermore ;
 Not that he doth the careless idle fill
 With blessings temporal, or *heav'nly store*,
 Who will not row on *Sea*, shall never come a-shore.

It is a dangerous and impious thing
 Thus to dispute with *Providence divine*,
 Mine arm, nor good, nor bad, to pass can bring,
 All's done by the *Almighties* firm designe :

The *written Word* must be our square and line,
 Gods *secret purpose* and *revealed Will*
 Confound not by a vain conceit of thine :
 Thus *Theevs* may, blameless, *tru men* rob and kill,
 I say, they but Gods *secret purposes* fulfill.

32 For *Providence* doth not us mortals tend,
 As *Mothers infants* newly brought to light,
 Which have no strength themselves then to defend
 'Gainst ayers injuries, or forreign might :
 But as the *Father* that his *Son* hath dight
 With strength, and weapons 'gainst his enemies,
 Directeth him to order them aright,
 And to defend himself from injuries.

Religion never negligent and idle lyes.

33 They that are godly and religious,
 With *Providence* sweet *Diligence* do joyn,
 God that without our selves hath fashion'd us,
 VVithout thy self saves neither thee nor thine :
 And therefore prudent men provide in time,
 Against all future want that happen may ;
 VVhen therefore we for morrow do design
 Things necessary ; none can justly say,
 Or judg us too much carefull for the following day,

34 The Lord of all did needful things provide,
 Therefore the Bag false *Indas* carried,
 The Loaves and Fishes which he did divide
 Amongst five thousand which him followed ;
 Th' Apostles carri'd for their daily bread :
Paul temp'ral *Alms* provideth for his Nacion ;
 VVhere he the spiritual had published :
Ioseph from *Nile* coms to make preparacion,
 To save alive old *Jacob* and his generacion.

35 Of these learn to provide things necessary :
 Of Beasts to shun and to avoyd all ill,
 Who near things hurtfull to them do not tarry ;
 Nor nigh unto those places travel will,
 Where they into a Ditch have lately fill ;
 The Bird escape, eschewes the Fowlers gin,
 Nor will be tempted more with all his skill :
 The fish that findes the hook the bait with him
 Thence to provide against such danger doth begin

36 Things past, for future, are sound documents,
 He that is wise, the evill doth foresee,
 And hides himself from many nocuments,
 Which cannot by the *Fate* avoided be:

Most admirable, vertuous, wise is he,
 That things foreseeing wisely can provide,
 Nothing on earth without a cause we see,
 Though them the highest *Wisdom* so doth hide
 They can not by our feeble Reason be descride

37 The *World* may be compared to a *Stage*,
 VVe mortals to *Spectators*, they that stay
 VVithout to see her *antique equipage*;
 Do truly as they ought behold the play:

The curious that about the *Stage* do stray,
 And pry into the *secret tyring room*,
 Are by *Stage-keepers* often driven away:
 All must not into *Natures Secrets* come,
 Although she many *Mysteries* reveal to some.

38 How dares proud man inquire so curiously
 Of Gods *hid counsels* and his *secret will*?
 The *Bethshemites* into the *Ark* did pry,
 And God with sudden vengeance them doth kill.

Provide thee good things, and avoyd the ill,
 So mayst thou many live and happy days,
 Presume not to be wise above thy skill
 By Gods revealed will guide all thy ways,
 His *secret Counsels* search not, but admire and prise.

39 And yet because God all doth here dispose
 Thou like a seuceless Idol must not stand:
 God gave thee not for nought, *ears, eyes, hands, nose*,
 A will to do, a wit to understand:

Employ these always by his just command,
 The whole success leave to his *Providence*,
 Acknowledg all good blessings from his hand,
 And labour with all care and diligence,
 To thrive in *Goodness, Grace*, and all *Intelligence*.

40 But above all from *murmuring* refrain;
 Or magnifying *fleshes* arm or might:
 So *Axe* may boast, that it along hath lain
 The *Cedars*; and the *Plane* may glaim, as right;
 That by it's work thy roof so fayr was dight:
 So may the rod of *Moses* brag and boast
 It all the Wonders did in *Pharaohs* sight:
 The *Asses* jaw-bone that it slew an host:
 But most the *house*, when *Sampson* pulled down the post.

41 On whom we ought to cast ev'n all our care;
 To him we must ascribe the Praise of all:
 In his hand both our Soules and Bodies are,
 By Power of his Breath we stand and fall:
 From him all was, is now, and ever shall:
 Of all the things done underneath the Sun,
 The * *Wise*man sought a reason natural; * *Eccl. 8. 17.*
 But was as blinde, as when he first begun,
 Though first he thought he could discover any one

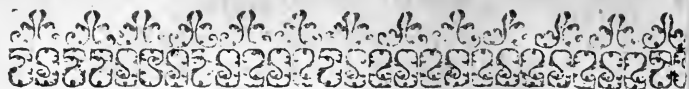
42 Gods counsels shall for evermore endure,
 His thoughts stand firm in ev'ry generacion;
 Our hearts he fashions, and conceiveth sure,
 Our works and secretest imagination:
 Who to the *Rav'ns* gives food and sustentacion;
 So governs all, they nothing here shall need,
 That wait on him with patient expectation:
 With temporal and heav'nly he doth feed
 All those, that crave aright of him spiritual seed.

43 In number, measure, waight, he doth dispose
 Of all things; He preserves both man and beast:
 When *cure* and *pains* may save thee from thy foes,
 Use diligence; to God commit the rest:
 And when thou art so mightily distrest
 Thou canst no help in *arm of flesh* behold,
 Upon his Providence that made thee, rest:
 That in thy mothers *Womb* thy members sold,
 And in his *Bosk* hath ev'ry one of them inold.

43 Good counsel gave that *Heathen*, *Have a care*
Unto thy self; most of thy self take heed:
 He meant, Lusts and Corruptions which are
 Within us; which to us most danger breed:
 With others we deal warily indeed,
 Lest they deceive us by their subtilty,
 But our own vile affections little heed,
 Although we have no greater Enemy;
 Thus we escape *Gath's* sword, and on our own do dy:

44 The *Jews* may with their *Orator* conspire
Paul's ruine; nothing shall to him befall,
 But to advance his Crown, and Gospel higher:
 So as his bonds in *Cesar's* Judgment-hall,
 Are manifest and famous 'mongst them all:
 To the Elect, and those that truly love,
 Nothing but for the best shall ever fall:
 This by Examples thousand I could prove,
 Happy who findes it written in his heart by love.

45 The *Lions* want and hunger may endure;
Who seeks the Lord, wants nothing that is good,
 The Angel of the Lord him keeps secure,
 From his own *lusts*, *Hells* fury, *wicked's* mood:
 This of the weakest may be understood.
 If ought heer passeth thine intelligence,
 Suck thou the *milk*, and leave the *stronger* food.
 Here ends my song of *heav'nly* Providence,
 Next follows her attendant *humane* Diligence:



MEDITATION III.

Of Diligence.

V Ho, with a prudent heart ; and godly minde,
Will take a vieu how things are wrought below,
In all effects shall *good* and *evil* finde,
As *cause* is *good* or *ill*, from whence they flow ;
Thus God first *Cause* of all thy actions know,
As they be *good* ; thy self as they be *ill* ;
Which doth Gods *pow'r* and *goodness*s greater show,
In using here mans *vile corrupted will* ;

As second *cause* his sound, good purpose to fulfill.

2 All *evil* then comes from mans *vicious will*,
Not mov'd thereto by meer *necessity*,
As senseless *Agents* are to good or ill,
But gives consent thereto most willingly :
By Natures Light we *good* from *ill* descry,
But this us onely leaves without excuse,
When seeing better we the worst do try,
And thus God for mans *malice* makes good use,
And he is justly punished for his abuse.

3 O mans perversness ! grant him least *free will*,
And he becoms *vain*, *proud*, and *insolent* :
Deny him any power to *do* or *will*,
And he grows *lazy*, *slothfull*, *negligent* :
First kinde are meritorious, *impudent*,
And merit for themselves and *others will*,
The other *Epicure*-like, take content
In *pleasure*, *eating*, *drinking* of their fill,
Or in an *idle*, *melanchollick* *sitting still*.

- 4 But *Diligence*, the *Grace* I next propound,
 For this last evil is best remedy,
 This *Viper* which most dang'rously doth wound
 Our souls with senseless spiritual *Lethargy*,
 And brings too *aspidish*-lazy *Accidy* :
 Most perilous, because we feel least harm.
 O, this is Satans subtillest *Lullaby*,
 Our souls with *stupid* lazyness to charm,
 And then of *spiritual arms* and *weapons* to disarm.
- 5 Thou that hast promis'd endless happiness,
 To all which at *thy coming* thou dost finde
 Intent unto their *Masters* business,
 And diligent in body and in minde,
 Make all my Souls and Bodies powr's inclinde
 To *Diligence*, whilst I her prayes write,
 Unlose the chains, the fetters strong unbinde
 Of *Sloth* and *Dulness*, which, to blackest night
 Leade blindfold, *drowse* souls that take therein delight.
- 6 *Vigilance*, *Industry*, and *Diligence*,
 So like indeed one to another are,
 My plainer Muse scarce sees a difference,
 And therefore all will but as one declare ;
 Our souls and bodies powers they prepare,
 In ev'ry noble Virtu to transcend,
 Nothing on earth that's admirable rare,
 Without these can be brought to perfect end,
 On these do *honest care* and *labor* ay attend.
- 7 For godly, just and necessary *cares*
 Are parts substantial of *Diligence*,
 And as she for the future thus prepares,
 Having to *Truth* and *Iustice* reference,
 She is a *Grace* of wondrous excellence :
 But if she spring from *Envy*, *Emulation*,
Ambicion, *Fear*, or other base pretence,
 She is a curious base abomination,
 The busie Vice that Author is of desolation.

8 *Industry* best agreeth to the minde,
 In which she frames a quick *Dexterity*,
 In *Arts* and *Sciences* the right to finde,
 And they that know her wondrous Energy,
 In *Physick*, *Law*, and in *Divinity*,
 Know, that she tends the nearest to perfection,
 And is to humane imbecility
 Most sound defence, secure, and safe protection,
 'Gainst Satans Malice, their own Lusts, & worlds infection.

9 We well Dame *Nature* may the Mother name
 Of noble *Industry* and *Diligence*,
 Yet oft we see their wondrous force doth tame,
 Things against *Nature*, without violence;
 All other *Virtues* glorious excellence,
 Which we in *Heroes* justly do admire,
 Have their Beginning and Perfection thence:
 Where *Industry* and *Diligence* conspire,
 Wants nothing that we can in mortal man desire.

10 For as she many *evil* things amends,
 So is she of all *good* the consummation,
 Most dissolute base manners she commends
 Soon, unto honest thrifty reformation.
 An infirm Body by exercitation,
 And *Diligence*, becometh strong and sound:
 She frees old Age from grievous molestation
 Of painfull sharp Diseases that abound,
 Fields of the *diligent* are fruitfull ever found.

11 For by this *Diligence* all well succeed,
 No idle hour on her head doth shine,
 She her best hours spends with prudent heed;
 And all her business aright doth line,
 She findes to all things an appointed time,
 Except it be for Sloth and Idleness.
 If idle words be judged such a crime,
 Much more the loss of times high preciousness,
 Which cannot be regain'd with cost and carefulness.

12 Wherefore goodfathers of a Family,
 First rise, and latest go to bed at night :
 And those that love the *Muses* company,
 Do use their eys to reade by Candle-light.
Artificer, good Husband, Merchant, Knight,
 And *Magistrate*, this Virtue doth defend.
 Nothing so difficult, but by the might
 Of *Diligence*, is conquer'd in the end,
 Therefore in all affairs she is our surest friend.

13 But none more enemies than *Negligence*,
Slouth, Dulness, and Idleness,
 Impurest mire of foul *Concupiscence*,
 The forge of Lust, and draught of filthiness ;
 Whence come all Vices, Sin and Wickedness,
 Which turn men into Beasts, like *Sirens* charms,
 Oh *Sloth* ! the nurse and mother of excess,
 Like *Statue* standing still with folded arms,
 And never moves to good, for fear of future harms.

14 Unnecessary Burthen on the ground,
 Who when he hath consumed all his own,
 Devours his friends, and then a thief is found,
 More false, yea, than a begger bolder grown ;
 For though the beggers-bodies hands are sown,
 And's minde is all on sloth and idleness,
 Yet often in his mouth Gods Name is known :
 But *God* all honesty and shamefastness,
 He loaths that is possest of sloth and sluggishness.

15 A *Sluggard* is unto himself, and all
 A most pernicious wicked enemy,
 By *Sloth* his minde and body soone do fall
 To sicknesses, and all impurity :
 He is the *bane* to all good company,
 The stinking *Sepulcher* of one alive,
Shadows of men ! Tuns of Iniquity,
 Whose souls *base ease*, of Reason doth deprive,
 Whilst, as a Swine with Mast, their bodies fat and thrive.

16 We *Sloth*, like *Lazy As*, at home do finde :
 But listen out, you loud shall heare him bray,
 Just like a coward dog of currish kinde,
 That doth at harmeles Pilgrims bark and bay ;
 But comes a Wolfe, for feare he runs away :
 Like fearefull Hart, when as he comes to fight,
 But as a Lyon greedy of the pray ;
 All day asleep, but in the dead of night,
 He worrieth the fould, for hunger and despight.

17 Oh *Diligence* ! perfection of all,
 When as thou dost with *truth* and *vertu* dwell,
 But if to *Vice* and *errour* thou do fall,
 Thou passest *Hags* and *Furies* all of Hell ;
 Hels waking *Cerberus* is not so fell,
 As popish Priests, who compass Sea and Land,
 Into *Cymmerian* darknes to compell
 Those that in Sun-shine of the Gospel stand :
 Thus *diligently* they obey their Lords command.

18 Oh would we be for *Truth* as diligent,
 As they for *errours* and *traditions* vain !
 But I have too much of my hower spent,
 Against the *Vice*, the *Vertue* to maintain.
 To *Diligence* I now return again,
 Which like heav'ns glorious *Sun* doth never rest,
 But like a gyant runnes his Course amain,
 Untill she of the garland be posselt.
 This *life's* no *mansion*, but a way to heav'nly rest.

19 In heav'n are many *Mansions*, heer we stay
 Onely to finish that for which we come,
 If *trewant-like* we spend our time in *play*,
 And be with *drink*, or *sleeping* overcome :
 Oh ! when our *fatall* hower-glass is run,
 And we are call'd to render our account,
 Of good and evill in the body don ;
 Our *debts*, alas ! will all our wealth surmount,
 And our *Omissions* more than numbers up can count

- 20 This *Diligence* is like one in a Myne,
 That digs much earth a little gold to finde;
 Like *Silke-worm*, who her slenderest filken twine
 By Diligence doth on a bottom wynde
 Like *husbandman*, who little sheaves doth binde
 Wherewith he fills his *Barnes* and *Garners* full:
 Like little stones by Morter fast combin'd,
 Rais'd to a Temple larg and beautifull:
 Like mighty hostes which *Dukes* of *single men* do cull,
- 21 Some by a *night-Owle* and a *Dragons* eyes,
 This virtu *Diligence* have figured,
 And therefore Poets Fables do devise,
 The *Golden-fleece*, so highly valued,
 Kept by a *Dragons* diligence and heed.
 The *Golden-fleece*, the Kingdomes Peace I call:
 The Dragon, him by whom all's ordered:
 For on whose shoulders such a charge doth fall,
 He must be vigilant, and diligent in all.
- 22 This Virtue is indeed must soveraigne,
 In highest Rulers which the *Publick* sway,
 Who are set over us for our own gain,
 If them as Gods *Vicegerents* we obey:
 They keep continuall watch both night and day
 For all our goods, so they be diligent:
 God grant such *Rulers* ever govern may
 His little *Fold* within this *Iland* pent,
 To joy of all our friends, and foes astonishment.
- 23 The Latines, *Diligence* derive from *Love*:
 For he that loveth, doth ev'n all fulfill,
 Yea nothing hard or difficult doth prove
 To him, that knows'tis his beloveds will;
 Whose hearts this glorious *Grace* of *Love* doth fill,
 They here despise all losses, grieve, and pain:
 Let heav'nly *love* into mine heart distill,
 I worlds discouragements will all disdain:
 For *Diligence* on earth, I *love* in heav'n shall gain.

24 This *love* in *Dauids* heart doth so abound,
 It from his eyes and eye-lids did expell
 All sleep, till he a resting place had found,
 Wherein the Lord of life might always dwell,
 This made the Mount of *Sion* so excell,
 That it the glory of the earth became.
 This diligence makes all to prosper well,
 Though but a spark of Loves celestiall flame,
 It gains us love in heav'n, on earth eternall fame.

25 Oh blessed *Paul* had I thy eloquence,
 Thy indefatigable pains to sound,
 Thy wondrous travell, care, and diligence,
 Thy Masters will to know, do and propound.
 How many Seas of Bishops didst thou found;
 How didst thou preach by day, and work by night;
 How diligently Heretickes confound;
 And ev'n in *Hells*, *Worlds*, *Tyrants*, *Iems* despight,
 By Diligence declare the power of Loves might.

26 Should I the *Fathers* lives trace to the Floud,
 And into *Egypt*, follow them from thence;
 From thence, through wilderness to their abode,
 By *Jordans* banks, in *Houses*, *Cities*, *Tents*,
 They all are Maps to us of Diligence,
 From *Genesis* unto the *Revelacion*,
 Their Pilgrimages all have reference,
 To new * *Ierusalem*, Saints habitation: * *Rev: 21. 10.*
 And we all stones, and Builders on that one foundation.

27 As God, so we must work before we rest,
 We may not cease till all be finished:
 In heav'n we shall enjoy eternall Rest,
 Which by the Sabbath was prefigured.

The Spouse may seek, but findes not in the Bed
 Her Bridegroom: he is like the nimble *Hinde*,
 He must be * diligently followed: * *Can. 3. 1.*
 But if by Diligence we once him finde,
 * He skipping comes ere hills and mountains like the winde.
 * *Can. 2. 8.*

- 28 But if I onely *speake* of *Diligence*,
 And image-like to others point out-right,
 Yet live in Carelesness, and Negligence:
 I, like the blinde, may others Lampes in light,
 But stray and wander all the while in night.
 Our life's a moment here, if we regard
Eternity: A *cloud* to heav'nly *light*:
 Like drop unto the Ocean compar'd,
 Is earthly Joy, to that which is in Heav'n prepar'd.
- 29 The Ayer without mocion putrifies:
 The standing-Pool becomes unfavourie:
 The hottest Fier without blowing dies:
 The Land with thorns and weeds doth barren lie,
 That is not exercis'd with husbandry.
 Thy house and household-stuffe do soon decay,
 Except they be emploid continually:
 Thy lockt-up garments are to Moth's a prey:
 All things not us'd, like *Steel* by rust, consume away.
- 30 Look on the nimble *Mocions* of the skie,
 How all *move diligently* to their end:
 Look on the *Beasts* that *creep*, the *Birds* that *fly*,
 How they no time to Idleness will lend:
Earth, though the dullest Element doth spend
 Her strength, for all the *Creatures* preservacion:
 The *Creatures* ev'n their bloud and life do send
 To *man*, for Life's and Bodies sustentation.
 Thus all are *diligent* here in their occupacion,
- 31 Oh man! though Lord of all, who yet art born
 To labour, as the Sparks do upward flie,
 To learn here of thy Vassals do not scorn,
 But eate thy Bread in sweat continually.
 In Labour did the *Fathers* live and die,
 To do Gods will! was *Christ* his drink and food,
 Not to *dispute* thereof with subtilty,
 And nice distinctions, which do little good,
 But make things easie erst, now hardlier understood:

32 One thing is necessary, *doe and live* :

Practise and Knowledg, must go hand in hand :

The gods for *labours*, blessings here do give,

Not *curious knowledg* : They that understand,

And yet forbear to do their Lords command,

Thereby most inexcusable become,

When all before the dreaded Judg shall stand,

More than shall hear the final dreadfull doom, [done.

For things omitted here, than things which they have

33 Like *Plutarch's Lamia*, we are quick of Sight

Abroad, at home we lay aside our eys :

If each his own affaires could order right,

That Town would soon to wealth and honour rise :

The street, where each his door sweeps, cleanly lies.

I do not here forbid all forreign care :

To pair of *Compasses* I like the wise,

Half of their thoughts at their hearts center are,

The other, round about, do for the publick care.

34 The *Cynick*, that he might his hate express

To *Sloth*, would often tumble up and down

His *Tun*, to keep himself from *Idleness*.

Base *Commodus*, of all the *Cesars* known

To be most wicked, was not of his own

Nature so vile : but when his youth by ease,

Into contempt of Business was grown,

This was the Empires fatal last disease,

Which lost the *Cesars* all their fathers did increase,

35 Oh cursed Negligence ! that dost confound

Soules, Bodies, Churches, Cities, Families :

No gracious *Thrift*, will grow upon thy ground,

Thy Feild like wilderness all barren lies.

It Soules, like deadly *Opium*, stupifies :

It with diseases doth our Bodies fill,

Puls down our Temples which did dare the Skies

Layes ope the City wals to Victors will,

And therow houses roofs rain-droppings makes distill,

36 Bewail with me the ruthful Tragedy,
 That *Sloth* hath made within this holy Land,
 I mean those * Houses fayr of Sanctity, * *Abbeys, &c.*
 Which like so many Pyrami'ds did stand,
 Erected first by holy Founders hand :
 First rais'd by *Diligence*, now raz'd to ground
 By Slouth, those *lazy-belly-gods* to brand
 With shame, whose *Idleness* did thus confound
 Those Places, where Gods holy Worship should abound.

37 Behold with *Solomon*, the *sluggards* field.
 Which all ore-grown with Moss and Bushes lies,
 Whilst *Rents* and *Sales* to him abundance yeeld,
 He looks not after Industries supplies,
 Like Grafs-hopper, he skipping lives and dies,
 Or starves, if Winter bringeth Poverty :
 Th'industrious Ant, Bee he doth despise.
 Oh *Sloth* ! the sink of all iniquity,
 That changest men to swinish Bestiality.

38 Awake you *sluggards*, you that pour in wine,
 The day's at hand, when you account shall make ;
 As of your works, so of your idle time :
 To some employment do your selves betake,
 And sayl not always on the idle Lake :
 It is a filthy, muddy, standing pool,
 No good, or honest minde can pleasure take,
 To row at ease in such a muddy hole,
 Though there his vessel's subject to no windes controul.

39 Oh you, whom God, ev'n gods on earth, doth stile,
 Withdraw not from the weight of government
 Your shoulders, nor let Ease your soules beguile
 Of time, which should be in devocion spent :
 Rulers must most of all be diligent,
 All evil cleaves on them by *Idleness*,
 Look on all *States* and forreign Regiment,
 They all corrupt by Ease and *slouthfulness*,
 But flourish, and grow strong by frequent *Business*,

40 You heavenly-Watchmen, of whom I desire
 Rather to learn, than teach you ought to mend,
 Mark onely what *Paul* doth of you require,
 VVith diligence your selves and flocks attend;

God made you *Over-seers* for that end:

As nought more than assiduous *Exercise*
 Of Soul and Body, doth from sins defend,
 So nothing fills them with iniquities,
 More than this sluggish slouth, and idle vanities.

41 *Elia*n doth of th' *Egyptian* Dog report,
 That when he drinks, he never standeth still
 By Rivers side, lest poysonous beasts him hurt,
 VVho ly in wait, him whilst he drinks, to kill:

Oh could we see the *paysoning* Serpent still,
 VVaiting occasion with invenomed sting,
 Our bones with Lust and Luxury to fill,
 And us by *slouth*, and *Idleness* to bring
 To *carelesnes*s of God, and any holy thing.

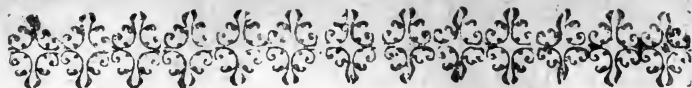
42 That thus would wynde us from all Diligence,
 Like lazy *Sluggards*, onely to rely
 Upon th' *Almighties* care and Providence;
 But lo, the *Israelites* send first to spy

The earthly *Canaan*, which did typifie
 That heav'nly; whither through this *Wildernes*s,
 We must not hope to pass so easily;
 They wan the *Cities* which they do possess,
 With pains and *Diligence*, not sloth and idleness,

43 This was their way, this also must be ours;
Priests feet the floods of *Iordan* may divide,
 Their *trumpets* throw down *Jericho's* proud towers:
 But *A*s will many bloody blowes abide.

He little thinks *Hels* force, that never tride,
 Th' *Amalekites* and *Moab* will assay
 To stop thy course to *Iordans* fruitfull side:
 Thou must with *Diligence* maintain thy way,
 And fight with hardy resolution night and day.

- 44 Lord grant I may, like *Paul*, be diligent,
Who wrought his own, and all the Souls to save,
That with him in the ship to *Casar* went :
And though he knew, that God, who to him gave
Ev'n all their lives, his promise would not wave :
Yet see, he leaves not any means untryde.
Lord grant me *Diligence* aright to crave,
And *Patience* thy leasure to abide,
So nothing that I ask, shall be to me denyde.
- 45 My *Muse* would fain aboard, but *Diligence*
Would never let my Meditation end,
And blames me sore, that I with *Negligence*,
Too brief the story of her Prayse have penn'd ;
But *Care* and *Labor* next I must attend ;
Which two, with *Diligence*, go hand in hand :
God, better luck, me in their prayses send !
I now will drive my little *Boat* to land,
And rest, that I more stoutly may to *labor* stand.
-
-



MEDITATION IV.

Of Care and Labor.

MY freer *Muse* now like a *Faulcon* flies,
 Who having stoupt a *Mallard* at the Brook;
 Remounts again up to the azure skyes,
 And for a second *Soufe* at him doth look :
 But suddenly she hath that *Prey* forsook,
 And towreth at a *Heron* in the Ayre :
 So though at first my *Muse* had undertook
 Fair *Abstinence* ; yet seeing *Thrift* doth pray her,
 To sing of *Care* and *Labor* next, I will obey her.

2 This Book indeed I wholly do intend
 Unto the honor of *Frugality*,
 And *moral virtues* that her Grace attend :
 But so my *Muse* doth love her liberty,
 And at the fairest is so us'd to fly ;
 She will not leave her *heav'nly meditation*;
 For any *Flower* of *Humanity* :
 Her Food divine of holy Contemplacion;
 For any earthly Good, Content, or Delectacion.

3 I grant indeed, that *moral meditation*
 May much amend our manners, and our minde,
 But no such pleasing taste and sustentacion,
 As in *divine*, the soul of man can finde :
 And therefore though I often am inclinde,
 The prayse of moral Virtues here to sing,
 My freer *Muse* that will not be confinde,
 Runs straight on *heav'nly* Contemplacions string,
 Else I, in others *Harvests*, love not meddeling.

4 And yet I hope no wiser Clerks will blame
My boldness, here to taste, by meditation,
The Mysteries; whose knowledg they proclaim
To us, as necessary for Salvacion:

Thereby to square our Lives and Conversacion;
And though indeed my Writings I intend,
For others mindes and manners reformation,
Yet if hereby I may mine own amend,
I have attained more than half my wished end.

5 *Care's* an attent intencion of the minde,
To any thing that's needfull to be done,
Which good and honest to our selves we finde,
And may unto the publick profit come:

Labor puts *Care* in execucion,
And is our mindes and bodyes Energy,
In any business by *Care* begun:
For when to Business we do apply
Our selves, we call that *Labor*, *Pains*, and *Industry*.

6 *Care* comes from *Wits* chief Vigor, Strength, and Light;
And ready, watchfull evermore doth stand:

Labor, the Bodyes *Faculty* is hight,
Which doth perform the thing we have in hand:

Where these two *pow'rs* of *action* do band,
We Actors and Directors call them may;
One doth what work the other doth command:

For as the Body doth the Soul obey,

So *Labor* is to noble *Care* obedient ay.

7 *Labor* and *Care*, simply considered,
Nor good, nor ill are, but indifferent,
And not amongst those Virtues numbered,
Which in the Court of *Love* are eminent:

But for they nothing, that is excellent,
Can without *Care* and *Labors* help attain,
All in their Company take great content,
And honor much amongst *Loves* royal train:
And glad is she, that can their best acquaintance gain.

8 *Care*'s like an old experienc'd General,
 Too weak to fight, yet orders all the Hoste :
Labor is lusty, valiant, young, and tall,
 And strikes, where Foes he may endanger most ;
Care hath an ey about to every Coast,
 With all advantages to win the day :
 And though more sweat and bloud it *Labor* cost,
 Yet which deserveth best, 'tis hard to say ;
 Neither had won the field, had one but been away.

9 When *Iupiter* and *Hercules* would frame,
 Three nights at once he with *Alcmena* lay :
 Thus to beget one that should Monsters tame,
 Men lost, to lengthen out the night, a day :
 Besides, the pangs of Birth her so dismay,
 It little fail'd, but she had born her last.
 By witty Fictions, Poets thus bewray,
 How it *Ioves* ordinary strength surpast,
 A tru *Idea* of high *Labor* heer to cast.

10 And thus they make *Iove*, *Hercules* his Sire,
 Who must on earth all *Labors* undertake ;
 And cleanse worlds *Stables* from impurest mire,
 And *Iove* of him a mighty god should make.
 To tell what for immortal Honors sake
 He did, were too long for a Meditation :
 He made the Iron-gates of Hell to quake,
 And *Atlas*-like, bare up the worlds foundation,
 What can be more for *Care* and *Labors* commendation ?

11 No good thing without *Care* and *Labor* grows,
 With them is *Thrift*, without a barren Soil :
Labor increaseth strength, and who her knows,
 Doth pass through hardest journey without toil.
Labor our fierceness natural may spoil,
 But raiseth *Virtu* : *Labor* doth restore
 Those that are fall'n : things hardest reconcile,
 She *Virtu* by employment furthers more,
 In all achievements Captain *Labor* goes before.

2 And *Pleasure* follows : for observe these two,
Delight and *Labour* though much differing
 In nature, yet they link't together go ;
Delight, I say, still *Labour* following :
 For things we labour most to pass to bring,
 We joy in more, than those which us befall
 By Chance, and without pains and labouring.
 That *Conquest* is most glorious of all,
 Which hath indanger'd most the *Host* and *General*.

3 No *solace* without *Labour* : no man gains
 The *Honey* without danger of the *Sting* :
 He that will have the *Kernel* must take pains
 To break the *shel* : who, sweetest *Rose* in *Spring*
 Will gather, fears not *Bushes* prickeling :
 But he that in his bosom hides his hand,
 Whom *honour*, *profit*, *fear*, nor *shame* can bring
 To *action*, but doth all day idle stand,
 He hates all *Vertu*, and is hated by their *Band*.

4 The *Roots* of *Arts* are *bitter*, but they bear
 The *sweetest* fruits : we can no *Good* obtain
 But by hard *Labour*. Thus if we prepare
 Us quiet *Peace*, what happiness we gain !
 The *Mind's* and *Body's* rest, them fits again
 For *Cares* and *Labours* new : as *Bow* unbent,
 Or *Lute-string* loosed to a lower strain,
 That it may be up to a higher pent,
 And that the *Bow* may shoot the stronger newly bent.

God here hath placed on our either hand,
Commodities and *Discommodities* :
 These near, those far, *Labour*'twixt both doth stand :
 To these a way prone and precipite lies,
 Who comes to those, great difficulties tries,
 Which they by *Labour* onely overcom.
Labour which wise mens wishes here supplies,
 And doth to them the trustiest *Guide* becom,
 'n from their infancy, unto their resting *Tomb*.

16 Worse than the vilest Infidel is he,
 That will not care nor labour for his own :
 How many *goods* and *benefits* there be,
 To men on earth by Care and Labour known ;
 So many *ills* by Carelesness are sown,
 Base Carelesness and Slouth ! but I before
 In *Diligence* their Pedigree have shown :
 I sing the Vertu (of the Vice no more)
 She to my *Muse* yeelds matter most abundant store.

17 For Care and Labour is the very *horn*
 Of *Amalthea*, and all plenteous store :
 She brings *good-husbands* store of grasse and Corn,
 And plentifully feeds the hungry poor :
 She makes the Shepherds lambs grow great and more,
 She is the stay of Trades and Merchandize ;
 As good on surging seas, as on the shore :
 All needfull things she by her hand supplies :
Labour most active is, *Care* politick and wise.

18 Like *Abishai* and *Ioab* when they fought
 With *Ammon*, and the *Syrians*, on the plain,
 Both constant, noble, resolute, and stout,
 Both striving, that they may the day obtain :
 If that the *Syrians* ground on *Moab* gain,
 Then *Abishai* must help : if th' *Ammonite*
 Prevayl'gainst *Abishai*, *Ioab* again
 Must succour him, with all his force and might.
Care, *Labour* thus, from loss, each mutually acquit.

19 *Labour* between the *Graces* and the *Minde*,
 Is as the *light* 'twixt *colours* and the *sight* :
 As without *light* the Eye is always blinde,
 So without *Labour* dwels the *minde* in *night*,
 And as the Lord ordained hath the *Light*,
 To be the *mean* here *colours* to discern,
 So *Labour*, he appoynts the *medium* right,
 Whereby the *minde* may *Grace* and *Vertu* learn,
 And joyn them fast together by a force intern.

20 And as all *life* and *active strength* proceed
 From *feeding*, so from *Labour* all our good :
 And as men, to prolong their life, do feed,
 So good men have for good to *Labour* stood.
 As necessary to our *life* is *food*,
 So unto *honesty* is *exercise* ;
 And as none will expect *fruit* from the *wood*
 Except he *blossoms* first thereon espies,
 So there's no hope of *Age*, that *pains* in *Youth* despise.

21 And as we nothing to our healths do finde
 More dangerous, than *Ayers alteration*,
 So nought more hurts the *Body* and the *Minde*
 Than change to *sluggishness* from *recreation*.
Delight or *Labour*, without *moderation*,
 Destroy mens bodies, and their wits confound,
 Like *Nightingales*, that take such delectacion,
 Sweet notes above their fellowes to propound,
 Their *Spirits* fayl, and they are dead with *singing* found.

22 Many will *labour*, but they soar too hie,
 Or else most basely sink down to the deep ;
 They eyther will into Gods secrets pry,
 Or down into Earths baser bowels creep :
 A few or none *tru moderation* keep ;
 They either dive for profits base and vain,
 Or clime up to Gods secret Mountain steep :
 In both their steps no longer do remain,
 Than way of Bird in th'ayre, or ships upon the Main.

23 You that the *Muses* Secretaries are,
 And pen the *counsels* of the *King of Kings*,
 I know your *Labour*, *Industry*, and *Care*,
 To understand and publish holy things :
 Which unto you such Joy and Pleasure brings,
 As we that feel it onely understand.
 Yet mount you high, *Sol* fries your waxen wings,
 If low, them *Neptune* wets with waving hand :
 The *golden Mean* twixt two extremes doth always stand.

23 Base wretched *Cares* ! whose *Labour* is in sinne,
 Which bring us *terroures* in tru *pleasures* steed,
 Unceffantly here taking paines to win
 Base *Mammon*, and this worlds unrighteous meed,
 Or an *ambitious humour* base to feed,
 Or their *mean House* to highest pitch to *rayse*,
 Or for *Revenge*, or lustfull wicked Deed,
 Or to gain popular *applause* or *praise*,
 And be a *precedent* unto succeeding dayes.

24 As greater *Fowls*, though they be strong of wing,
 With bodies burthen are so weighed down,
 They cannot mount like nimble Lark in Spring:
 So minds of men to this worlds *Cares* fast sown,
 Soon like this world, are gross and heavy grown :
 And though they might, by noble *Industry*,
 Be raisd again to understand their own ;
 Yet stupid, senseless on the dunghill lie,
 Drunk with foul Ease, and this worlds base Commodity.

25 These lovers of the world, though they wax strong
 In things *terrene*, in *heav'nly* weaker grow ;
 For *werldy-honour* they will sweat and throng,
 But to win *Cornnes* in *heav'n* are dull and slow :
 For worldly Gain they ought will undergo,
 From *heav'nly*, least reproach or shame will bend :
 For Princes favours they whole dayes will woo,
 But not one hour to God in Prayer spend :
 This present Shews, not future Glory, all intend.

26 What Labour hard, what time can we think long,
 Which doth to us eternall glory gain !
 To have our wils no *Labour* seems too strong :
 For Vertu, wee'll not least delight refrain.
 Think but what holy *Labour* may obtain,
 A certain hope, and sweet remuneration,
 Of which, the Saints, forsaking Pleasures vain,
 Have by their lives giv'n plenteous commendacion,
 Here *labouring* all, whilst they liv'd in their Vokacion.

- 27 Here Plenty makes me sparing : read the acts
Of all the holy *Fathers* till the Flood,
From thence, to Egypt's *Bondage* : next, the facts
Of *Moses*, *Ishuah*, *Kings* and *Judges* good :
Have they not all for *Labour* stoutly stood ;
This shunning *Labour* by a Hermits Cell,
A late device is of *Romes* lazy brood,
To mumble Prayers, and their Beads to tell,
But take no *Care* for neighbour, Church, or Commonweal.
- 28 Is this *Pauls* Watching, Pain, and Weariness,
Thirst, Hunger, Scourgings, Nakedness, and Cold,
Perils by land, by water sore Distress ?
Besides, his outward *labours* manifold,
His inward *Cares* the Church in *Peace* to hold ?
A living man lye buried in a tomb,
Lest worldly *cares* and *labours* him withhold
From contemplation of that heav'nly room,
Where never such a slothfull, idle wretch shall come.
- 29 Brave *active* spirits ! though in Contemplation
I spend much time, yet I your lives do hold
To be more worthy praise and admiration,
You bring to us all good, and ill withhold,
You, whose great *cares* and *labours* do uphold,
Like *Atlas* shoulders, Civill Government:
Your *Splendors* we, your *cares*, cannot behold,
Who know the Care and Weight of Regiment,
Would never envy them, their *glory* and content.
- 30 O *Muses* Darlings ! do not then abuse
Your heav'nly *Numbers*, (which the *Muses* lend
To honour of *Authority* to use)
Their names with blots and infamy to blend.
Your *Muse* not able is to apprehend
Their deep Foresight, that States and Kingdoms sway :
With *care* and *labour* they at Helm attend,
That sleep and sing in *ship* you safely may :
No gentle Dog will at his *Keeper* bark and bay.

31 *Great Keeper* of this famous *Brittish Ile* !
 How dost thou *care* and *labour* for our ease ;
 Besides Kings ordinary Paynes and Toyl
 In Government, thy Writings do increase
 To largest Volumes, for the *Churches Peace* :
 For Christs pure *Sponse*, and thy deare *Kingdomes weale* :
 Thy *Watchings*, *Prayers*, *Labours*, never cease,
 Else blos'mes of Vines, the *Foxes* soon would steale,
 Or wilde *Bore* root up all thy Church and Commonweale.

32 When in his large, wise, understanding heart,
 We, for our Good, such *cares continuall* see,
 What secret Malice can a man pervert,
 To deem that in his Love, and Wisdom, he
 Advance will any to Authoritie ;
 But whom he ev'ry way doth able finde,
 To *care* and *labour* for the safety
 Of *Church* and *Kingdom*, to his *care* assign'd ?
 Wise *Masters* best discern how *Servants* are inclin'd.

33 *Great Peers* appointed, by this Master wise,
 To Rule his *Kingdome*, and adorn his *Hall*,
 Of him learn *Labour* and *brave Exercise*,
 And doe not unto idle *gaming* fall.
 The Bane of *Court*, *Town*, *Cuntrey*, *Church* and all :
 Oh spend the time you from employment spare,
 In *Tilting*, *Hunting*, *Arms*, *Arts Liberall*,
 And so with *Piety* your minds prepare,
 To *labour* in your *charge*, and have of *heav'n a care*.

34 Besides examples of your earthly King,
 Look on our *Lord* that sits in *heav'n* above :
 Who heer on earth was alwayes *labouring*,
 Now as our Head himselfe he doth approve,
 Most *carefull* for his *Sponse* and dearest *Love*.
 See his *Disciples*, *Saints* and *Martyrs* all,
 How *carefull* and *laborious* they prove,
 In *Writings*, *Preachings*, *Counsels generall*,
 Relieving poor inwant, redeeming *Saints* from thrall,

35 Could *Sloth* her selfe that sweet Delight but taste,
Which comes of *Paines* and honest *exercise*,
Her precious time and strength she would not waste,
In *Idleness* and worldly vanities.

But like to nimble *Lark*, would early rise,
Who mounting first to heav'n *Devotions* sings,
And afterwards her *business* applies,
So long as Light lends use of eys or wings,
And then in rest enjoys fruit of her travelling.

36 Most sweet Delight ! at night when wearied,
We end the *Cares* and *Troubles* of the day,
When *privat*, *publick* having profited,
We down our selves with Peace and Comfort lay :
Not like rich *Mizers*, to their Souls, that say,
In this abundance lye thee down and rest,
When ah ! Who knows but ev'n that night away,
His Soul forth from his Body may be prest,
And he all unawares o're taken in his nest.

37 Unnecessary *Labours*, worldly *Cares*,
Which on themselves, not *Providence* depend,
My *Muse* to them no such great favour bears,
As heer amongst the *Graces* to commend.
All things created serve unto their end,
For which God at the first did them ordain,
And all unto his Glory doe intend :
Why then should man be slothfull, idle, vain,
So long as heer on earth he doth in health remain.

38 He hath a minde firm, valid, rais'd on high,
Able to soar above the Firmament,
And by sweet *contemplation* to descry
The heav'ns swift Motion, Order, Government :
All things are subject to his Regiment,
In squallid *Sloth* and ease yet down he lyes,
Till thou who first didst frame his earthly tent,
Dost raise his mind to heav'nly exercise,
Which may by *Care* and *La'our* him immortalize.

39 He that this *all* did first of nought ordain,
 And now it governs by wise *Providence*,
 Is by his *Bounty* able to sustain,
 All those that *labour* with tru *Diligence* :

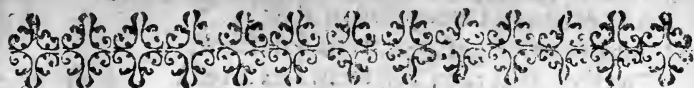
Sure he will give abundant recompence
 To all, who carefull, faithfully do here
 Rely on him, without least diffidence :
 He for his *Foes* did spend his *blood most dear*,
 Why then should *Freinds* distrust his *Providence* and *Care* ?

40 Kindle thy *Love* then in my frozen brest,
 Frame in my minde a study and desire,
 To follow thee that canst direct me best,
 By thy command to march on or retire.

Awake me from *Slouth's* filth'hy durt and mire,
 Lest *darkness* me fast sleeping apprehend,
 From which to *light* again is no retire,
 Let me no hour *unprofitably* spend,
 Nor pass one day unfruitfully unto mine end !

41 That *faithful servant's* blessing on him light,
 Whom Thou so *doing*, when thou com'st shalt finde,
 Grant, whatsoever hour of the night
 My Lord and Master comes, my soul and minde
 May to continual watching be inclin'd :
 But lest I *labour* here too long in vain,
 I next will pass unto my Port assign'd,
 To *Death* ; the end of all my *Care* and *Pain*,
 To *grave*, where, till the *final doom*, I must remain.

42 There quiet I shall sleep and be at rest
 With Kings, which here their houses fil'd with gold,
 And Emperours, which all the world possesse,
 Yet all too straight ambitious thoughts to hold :
 There small and great, free, bond, rich, poor, young, old,
 Oppressors, prisoners, have like fruition
 Of rest : All turn again to dust and mould,
 As small an *Urn* then limits the Ambicion
 Of *Popes*, and *Cesars*, as of *Beggars* mean condicion.



MEDITATION, V.

Of Death.

Come, let's shake hands, we in the end must meet :
 I have provided me this goodly *Chain*
 Of *Graces*, at thy coming thee to greet,
 For thou wilt not for favour, gold or gain,
 Thy fatal stroke, one moment, heer refrain :
 Well, *close mine eys*, and *dim my Bodyes Light*,
 These shining *Gems* for ever shall remain,
 My soul for to enlighten; Oh ! then smite,
 It skills not when, nor how, so as *my heart stands right*.

2 Ah ! why look'st thou so pale, as thou didst fear ?
 Thee, before men and Angels, I forgive,
 I wish thee not a minute to forbear,
 I never shall the *Life of Glory* live,

Till thou unlock'st the door my soul to give
 Enlargement from this *Prison-house* of clay,
 For which she long hath struggled and striv,
 Yet still the *Flesh*, the *Spirit* down doth waigh ;
 And sitting 'tis I should my *Makers* leasure stay.

3 Thou *earthquake-like* this *Prison-house* must shake,
 Before my Soul be loosed from her *Bands*,
 And make my *Keepers* tremble all and quake,
 Lo then a holy *Angel* ready stands,

To save her from *Hells* *watches* grizly hands :
 And though *Heav'ns* sudden *Light* my Soul amate,
 She forward goes, and nothing her withstands,
 A joyfull entrance to most happy state,
 Thus pass we thorow *Deaths* door, in at *Heav'ns* narrow gate.

- 4 Welcom, as *sleep*, to them that right thee know,
And easie as a Douny Bed of Rest,
But thou most gastly-terrible dost show,
To those, that thou dost unawares arrest : (prest ;
Sweet *Hav'n* to Souls with worlds windes, waves, op-
A *Rock* to those that swim in sweet Delight :
Sweet *hoast* of Saints, who with Perfumes hath drest
The *Beds*, wherein their *Bodies*, all the night,
May rest, till *Trumpets* sound, awake to glorious Light.
- 5 To *Poor* thou shew'st thy *Honey*, hid'st thy *String*.
The *Rich* thy *String*, but not thy *Honey* see,
Like *Jailour* thou dost good and bad news bring
To *Souls*, that in the flesh imprison'd be ;
One must dy ever ; th' other shall be free.
Thou that dost Death, to thine, by dying make,
The Messenger of such great joy and glee,
Direct my Muse, in what I undertake,
That I may Death discern, ere Death me overtake.
- 6 What's Death but a divorce or separation,
Of *Man* and *Wife*, that never could agree,
From *Bed* and *Boord*, and from Cohabitation ;
The guilty *Flesh* pays *Costs*, the *Soul* is free ;
Yet *Both* ere long shall one another see,
Freed from foul *Sin*, the cause of all their strife,
And shall in *Wedlocks Bands* rejoyned be,
To love, and live, for ay, like *Man* and *Wife*,
A holy, happy, quiet, and eternal Life.
- 7 But this I of the first Death understand ;
(Lord ! of the second, never let me taste)
This is the way into the holy Land,
That doth into continual darkness cast :
No mortal Sense did ever see or tast
The seconds anguish, terror, horror, pain :
The first is short, the second ay doth last,
Age, Sicknes, men to dy the first constrain,
The *Devil* in the second, *Souls* and *Bodies* chain.

*This, setteth willing Souls from Bodies free,
 That, Souls in Bodies holds against their will,
 By this, from Bodies weight we quitted be,
 That, with such weight of sin the Soul doth fill,
 As to the Pit infernal press it will :
 This, takes good men away before their time,
 Lest they be over-whelm'd with too much ill,
 That, seizeth on the wicked, for their crime.
 That leadeth down to Hell, by this to Heav'n we clime.*

*The first, hath onely power in the Grave,
 Second, in Hell ; One, us deprives of sense,
 By th' other, sense of endless Pain we have,
 Both, have one name, yet see their difference.*

*Sin mother is of both : In innocence
 Had Adam stood, Death never had been known,
 But second Adam hath remov'd long since
 The sting of this first Death, ev'n by his own :
 Thus from a Plague, Death is to Saints a favour grown.*

*Christ meeteth her as Esau on the way,
 And gives a charge unto her rougher hands,
 No evil against Jacob to assay ;
 Thus turns he to embracements all her Bands ;
 Death, made by Sin our mortal Fo, now stands
 Our first fast Friend, to bring us unto bless ;
 And though a while our Carcasses she brands
 With vile corruption, and Rottenness,
 Our Souls the whilst abide in joy and happiness.*

*All first Death gets, is Rottenness and Dust,
 A Body onely, in corruption sown,
 To kill seeds of Concupiscence and Lust,
 That it more glorious after may be known,
 Our earthly part thus turneth to her own,
 But shall again a heav'nly body rise,
 And as at first, be with the Spirit one,
 Which long hath liv'd in joyous Paradise,
 Waiting till Christ her mortal should immortalize.*

- 12 Alas ! why should we then be so afraid,
 Heer to endure a little grief or pain,
 Be it on *Rack*, or *Bed* ? so I be layd
 Safe in my *Grave*, my soul thereby shall gain ;
 Lord ! grant me *Faith*, and *Patience* to maintain
Hells last encounter, when my Soul is shaken !
 The holy *Martyrs* did not so complain
 Of Pain, when Soul was from the Body taken,
 As when their *Conscience* by *tentation* was awaken.
- 13 *This Death*, though painfull, quick dispatch doth make
 The *second*, hath eternity and pain,
 They rightly at Death's horror, quake and shake,
 Where griefs *within*, more than *without* remain,
 Whose *Conscience* them more terribly do strain,
 Than any *outward torment* they endure,
 Who sees Heav'ns most incomparable gain,
 And can thereof by *Faith* himself secure,
 Is certain, Death can nought but good to him procure.
- 14 For *Body frail*, one like his glorious *Head*,
 For pleasures, profits, hopes, and honors vain,
 (Whereby than eas'd, we are more troubled :)
 Eternal rest, and freedom from all pain,
 Were't thou, my Soul, but sentenc'd to remain
 In this frail Body, yet a thousand years,
 Oh ! how wouldst thou of weariness complain,
 And maladyes thy *Flesh* about her bears,
 And seek *Death* as a blessing ev'n with many tears !
- 15 Yea should this life last without tediousness,
 Oh ! Do but think that as thou more dost sin,
 Thou addest more unto thy wretchedness,
 For *Death* at first, by Sin did enter in.
 Who would not leave these loathsom Rags, to win
 That glorious, shining Robe of Righteousness !
 Thou shalt not lose thy *Body*, but thy *Sin*,
 Thou it again shalt meet in happines,
Corruption shall indeed be *changed*, not thy *Flesh*.

5 As *Golden Ore*, in *Finers* fier cast,
Is not consum'd, but cleans'd from dross, and tride;
So substance of the *Body* doth not waste,
Onely by *Death* is purg'd, and purifide.

Should *Souls* heer in their *Tabernacles* 'bide,
With all infirmities till *Day of Doom*,
How weary would they be, of rest denyde,
And wish their *Bodies* sleeping in their *Tomb*,
ntill the joyfull *Day of Resurrection* come!

7 So long as heer our *Bodies* do remain,
They have like *Wooll* one tincture natural.
But *Death* them dyeth all in *Purple grain*,
To make them *Robes* for *Spirits Celestial*,
For we in *Heav'n* like *Kings* and *Princes* all
Shall reign in new *Ierusalem* for ay,
The *Grave* us like each side of *Red Sea Wall*,
From cruel *Egypt's* bondage on our way,
Doth to the Land of *heavenly Canaan* convey.

8 As he, who for ill-doing lyeth bound,
Trembles and quakes when loosed from his bands,
He must before the *Judgment Seat* be found,
To give account for works done by his hands,
But he most stout and resolutely stands,
Whose *Conscience* him of evil doth aquite:
So men rejoyce, or fear, when *Death* commands
Them to appear before the *Judg upright*,
There to receive just doom, for things done wrong or right.

9 What is our *Life*? a *winde*, a *course* to death:
They that on *Earth* the longest *course* can gain,
Run in the end themselves quite out of breath,
And no more but their *courses* end obtain;
To which, they that live fewer years attain:
God heer to men doth *life*, like *money*, lend:
Which at our *Day* we must pay back again.
As without *Oyl* the *Lamp* no light doth send,
So when our *humid's* spent, our *Life* is at an end.

20 As Pilgrim with long travel weary'd,
Lays down his *Flesh*, to sleep in darkest night,
But *Visions* hovering about his head,
Do shew unto his *Soul* most heav'nly Light,
And doth with Dreams his spirits so delight,
He wisheth oft the night would ever last :
So fares it with the new deceased wight,
When in the *Grave* his *Body* sleepeth fast,
And *Angels* have his *Soul* in *Abrams* bosom plac't.

ke 21 As Stars of Heav'n, which first in East do shine,
Arise, till their *Meridian* they have past,
But do from thence as fast again decline,
Till they into the *Western Seas* are cast.

Ev'n so vain *Mortals*, heer are all in hast,
Till they their highest *pitch* of strength attain ;
But that once got, they fall again as fast,
And downward to the *Grave* descend amain,
Some heer a *shorter*, some a *longer* course obtain.

22 And as he's happyest, whom the swiftest winde,
Brings soonest to the Port, and Hav'n of rest,
So's he, that soonest in the *Grave* doth finde
Harbour against worlds storms, which him infest.

Death doth but like his brother *Sleep* arrest.
The weary wight, where he a longer night,
Himself in *Grave*, than in his *Bed* may rest ;
And yet no longer, than till *Christ* our Light
Awakes us, to enjoy for ay his glorious sight.

23 To all that labor, pleasing is the end ;
The Traveller inquireth for his Inn :
The hired Servant, when his Year doth end :
The Husband, when his Harvest doth begin :
Merchant of his Adventures coming in :
The Woman when her ninth Month doth expire :
So Saints, of Death have ever mindfull bin,
For where's our Treasure, there's our hearts desire,
And where our Crown is layd, our eys do ay aspire.

24 Therefore the dying Saints like Swans do sing,
 Foreseeing, that they in the *Grave* should rest
 From Labors, and be freed from the sting
 Of Sin, which heer their lives did most infest:
 Why should we with *Deaths* fear be so distress'd?
 When as the Lord of Life himself did dy,
 That we from sting of *Death* might be releas'd;
 Ev'n Sin, the Cause of all our Misery,
 And made *Death* our first step to tru Felicity.

25 The truth heerof the sacred Pages seal,
 When that which commonly we *dying* call;
 They call it *sleeping*: For *Christ* did repeal
 The Act of *dying*, by his Funeral:
 Thus *Patriarchs, Prophets, Kings, Apostles*, all
 Ly *sleeping*, till the final Resurrection,
 From *Adam*, to the Judgment general,
 All to this *fatal Lord* must yield subjection,
 And sleep secure and sound under his safe protection.

26 The Wise-man therefore, better doth commend
 The Day of *Death*, than of *Nativity*;
 By that, our pains and labors have an end;
 This, the Beginning is of Misery:
 The *Lord* of *Life*, who Life and Death did try,
 Proclaimeth endless Blessedness to those,
 With *rest from labor*, in the Lord that dy:
 Blessed whom he to *live* in him hath chose,
 But till their *Death*, from labor they have no repose.

27 See, but how wiser *Heathens* entertain
 This fatal *stroke*, this last necessity:
 How they on *Birth-days*, loud lament and plain,
 At *Funerals*, make mirth and melody;
 For that *begins*, this *ends* all misery:
 No man, say they, that doth not *Death* despise,
 Can heer on earth enjoy tru *Liberty*.
 They onely saw an end of miseries,
 But lo! Heav'n stands wide open unto *Christians* eyes.

28 Ah why should Painters lim *Death* with a *Dart*,
Time with a *Syth*, before him cuts all down,
Death doth but *Lance*, and play the Surgeons part,
Time fells the Corn that's ready to be mown.

Alas! what Cruelty hath *Death* us shown?
 Thou art but as a Servant unto *Time*,
 To gather *Fruits* which, he sayth, *ripe* be grown:
 In *Wine-press* thou but treadest out the *Wine*,
 To barrel up in *Tombs* that there it may refine.

29 As we green Fruits more difficultly pull,
 Than those we finde hang ripe upon the Tree,
 So youthfull Sprites of heat and vigor full,
 More hardly dy than they that aged be:

This is the greatest difference we see,
 Between their *courses* that are *short* and *long*,
 Both go the broad way of *Mortality*,
 Death, like a mighty winde heer lays along,
 As weak and hollow *Elms*, so *Cedars* stout and strong.

30 Who is so strong whom she hath not cast down?
 Look all the *Generations* gone and past,
 Their ancient *Monuments* by Books are known,
 In *Grave* their *Bodies* all to dust do waste;
 The *Jews* long-life more eagerly embrac't,
 As 'twas a *Type* of *endless happiness*,
 But since *Christ* in his youth of *Death* did taste,
 All *Substances* fulfill'd, their *Figures* cease,
 Now happyest he whom *Death* the soonest doth release.

31 Happy, though clouds of stones thy head infold
 Like *Steph'ns*, so open Heav'ns shew pure and clear,
 And though a *Trance* like *Pauls* so fast thee hold,
 That whether thou *without the Body* were,
 Or *in the Body*, thou canst not declare.
 Though thus *Death* doth like sleep thy *Flesh* arrest,
 The joys of Heav'n shall to thy Soul appear,
 Not to be uttered: Lo, they are best
 By *Negatives*, not by *Affirmatives* exprest.

32 No ey hath seen, no ear hath ever heard,
 No heart conceive, no tounge that can recite
 The Joyes, th' *Almighty* hath in heav'n prepar'd,
 For them that here do live and die aright:
 Oh enter Soul into thy Lords delight!
 This joy thou canst not in thy self contain,
 For thou art bounded, that is infinit;
 Who entets, shall for ever there remain,
 And for these *finit Cares*, Joy *infinit* obtain.

33 Oh! who can know this *Death* and be afraid!
 Although amongst the *pots* thou lie a time,
 Thou like a silver Dove, shalt be arraid
 With *golden feathers*, which like heav'n shall shine.
 But ah! Thus with my self I do divine,
 Without least perill, by free Speculation:
 But should *Death* seiz on this my *brittle shrine*
 And offer me to act my *Meditacion*,
 How should I tremble at my houses desolacion!

34 That which is now *familiar* to my thought,
 Will bring me then Amazement, Horror, Fear!
 Alas! this battle's not so easily fought,
 Except *Iehovah* on our side appear.
 Didst think, *Death* would with Complement forbear
 And onely thee delight with *Meditacion*?
 No, he will try what courage thou dost bear
 And seiz upon thy *fleshes habitacion*,
 It laying waste, till all in *Christ* have *restauracion*.

35 Then as I feel this outward man decay,
 Grant I may strong and stronger grow within,
 And by a constant *daily dying* may
 Be arm'd, against this *strong man* enter in;
 That though he seiz upon this *man of Sin*,
 My inward man may like the silver Dove,
 That newly hath escap't the *Fowlers* gin,
 Fly to her Lord and Saviour above,
 And be imbraced in his blessed *arms of Love*.

36 Oh ! there I shall injoy eternall rest,
 And happy Peace, which here I crave and miss,
 And wander further more and more distrest.
 What if some little pain in passage is,
 Which makes frail flesh to fear *Deaths* pallid kiss,
 That pain's well born, that endless ease doth gain,
 And from Sins cruell slavery dismiss.
Sleep after *Toyl*, *fair-weather* after *Rain*,
Peace after *Warre*; ease is most pleasing after pain.

37 We all are wanderers weary of our way,
 And hasting to the *Grave* our certain home:
 This world's the *Flood* which doth our passage stay,
 Till * *Charons* boat to waft us over, come, * *Death*
 Who Life did limit by eternall Doom,
 And times for all things hath established,
 Appoints each *Centinel* unto his room,
 And so the terms of Life hath limited,
 None may depart, but by their *Captain* licensed.

38 Nefarious wretch ! who with flagitious hand,
 Dares violat the *Temple* God did raise,
 A *Mirroure* here of all his Works to stand,
 His *wisdom* to commend, and *goodness* praise:
 He that appoints the *great worlds* nights and days,
 From her *Creacion* to last *Revolucion*
 Determines all thy *small worlds* works and wayes,
 Who wilfully then hastis his dissolucion,
 Seeks to gain-say his Makers constant resolucion.

39 The *longer life*, I know the *greater sin*;
 The *greater sin*, the *greater punishment*,
 Yet if thou Souldier-like art entred in,
 Thou must go on with stoutest hardiment.
 And not depart without commandement,
 Oh lie not down, and thee to rest betake,
 Ensuing ills of *living* to prevent,
 Though life hath nought that can her loved make,
 Yet gives it no just Cause that thou should'st it forsake,

40 And yet, O sinfull man ! do not desire,
 To draw thy dayes forth to the last degree,
 Untill the measure of thy sinfull hire,
 Be heaped up with all impiety,
 Against the day of Wrath and Ielousie,
 Whilst thou this sinfull Body bearest about,
 Laden with Sins, and foul Iniquity,
 Their numbers more and more increase no doubt,
 Most happy he whom *Death* the soonest helpeth out.

41 Despair not yet, frail, silly, fleshly wight,
 Nor let *Distrust* amate thy manfull heart,
 Nor *Satans* malicing dismay thy sprite,
 Thou in thy *Saviours merits* hast a part,
 Oh why shouldst thou despair, that certain art
 Of Christ thy Saviour ? Lo ! in him is *grace*,
 From thee for ever to remove Hels smart.
 And that accurst *hand-writing* to deface,
 No sins can be so great, but *Mercy* may have place.

42 How then should any wretched wight be won,
 To spoil the *Castle* of his *life* and *state* !
 Is't not Gods doing whatsoever's don
 In heav'n and earth ? Did he not all create
 To live and die by his eternall *Fate* ?
 Who dares then strive with strong Necessity,
 That constant holds the world in changing state !
 All ought be willing here to live or die :
 Life, Death, ordained are by heav'nly *Destiny*.

43 Then witness *Death*, that willing I lay down
 My Body, sure to put it on again ;
 My fleshly Baggage, for a heav'nly Crown,
 My earthly Bondag, in the heav'ns to raign,
 I leave this Tent of brittle *clay*, to gain
 In heav'n a *mansion* holy, spirituall.
 Lo, my *corruption* here I down have lain,
 For *incorruption*, pure, Angelicall,
 And for a heav'nly parlour, chang'd my earthly *Hall*.

- 14 Lord, this I crave, Direct me in the way,
 So shall I certainly attain my end :
 If well my *Part* on mortal *Stage* I play,
 Saints, Angels, my beholders, shall commend
 My *Action* : God and *Christ* shall be my friend :
 And when my *Flesh* to *Natures Tying-room*,
 From whence it came, shall quietly descend :
 It there shall rest untill the *Day of Doom*,
 And then in heav'nly *Quire* a *Singing-man* become.
- 45 Sweet *Death*, then friendly let me thee imbrace :
 He truly lives, that living learns to dy ,
 Now smiling, like a friend, I see thy face,
 Not terrible, like to an enemy :
 But I with Prayer end my melody :
 Lord grant, when *Death* my *Passing-bell* doth ring,
 My Soul may hear the heav'nly *Harmony*
 Of *Saints* and *Angels*, which most joyfull sing
 Sweet *Hallelujahs* to their *Saviour, God and King*.

F I N I S.

TO thee, poor Bird, in Cage imprisoned,
 How like am I, by *Ague* visited ?
 I cannot use my *Horse*, nor thou thy *Wing*,
 And therefore both sit still within, and sing.
 My *Muse* hath with my *Body* Sympathy :
 If well, I learn to live ; if sick, to dy.

Of dying young.

THIS *World* a *Banquet* is, we *Convives* all,
 Where most, by *Drink*, to sin and *surfet* fall.
 Who dyeth young, is like him that doth rise
 From *Banquet*, ere the *Wine* his *Wit* surprize.

A Funerall ELEGY

Consecrated to the Memory of his ever honored Lord

JOHN KING

late Lord Bishop of London.

Let others call their Muse to help them mourn,
And Books of *Tragique Scenes* and *Stories* turn :
My Heart abundant matter shall indite,
If but the halfe I (of my sorrow) write.
Were it a private losse of mine alone,
I could it smother with a private grone :
But ah ! *I ring my Fathers Fathers knell,*
The Charet and Horsemen of Israel.

Happy *Elisha*, when the fiery Horse
And Charets thee did from thy Master force !
Whilst he in whirlwind up to Heaven ascends,
His Spirit doubled down on thee descends :
But ah ! I have no Spirit but to mourn,
And wash with teares this *sacred Fathers Vrn*,
His *Mantle* is not left me to divide
Mine eyes from teares, as *Jordans* floods were dri'd.

Yet had I but his Spirit here to tell
How stoutly he opposed *Iezabel*,
And all her *Baalling* superstitious crew
Of Prophets, and their Idols overthrew,
How firmly he in his *Religion* stood,
Ready till death to seal it with his blood,
Without least *bastard thought* to change that Truth,
Which was in him firm rooted from his youth ;
I then might justly hope my feeble Verse
Had done full right unto thy wronged Herse,
For I should muzzel those that wrong thy Fame,
And dy them, like their whoar, scarlet in shame,

Should force into their face that modest blood,
That left them, ere since they left Truth and Good.

Yet why should I think much that Calumny
Labours to cloud thy Names bright Memory,
Since that *just One* (thy *Saviour*) after Death,
Could not avoyd Slanders envenom'd breath

And if thy Lord and Masters fate were such,
Let not thy Ashes greeve to bear as much.

Oh sacred Spirit, enclosd in fraylest mold
Of brittle Clay! when I did thee behold
Praying *Elias*-like; thou couldst constrayn
The Heav'ns to water all the Earth with rayn.

And when thy zealous toung toucht with the flame
Which *Seraphin* had from the Altar rane,
Thou like to *Paul* or *Peter* didst divine,
Three thousand Soules converting at a time.

When thou didst sit on *Iustice* sacred Throne,
Thy *Prudence* shin'd like that of *Solomon*,
And *Samuel*-like so equall didst divide,
Thou often gav'st content to either side.

Like *Aristotle's* thy School Disputacions,
Thy Speeches *Tullies* eloquent Oracions,
Thy *Lectures* all *Ideas* most divine,
Where *Arts* like Stars in Firmament do shine.

Did I behold thee in thy Family,
Thy House a Temple of the Deity.
Thou *David*-like didst to th' Almighty swear,
No wicked riotous person should come there.

You worthy Tribe of *Levi*, when you want
And finde your shorn Allowance all to scant,
His Bounty which refresht you often, bliss,
And gave you Livings free as they were his.

You Poore lament whom he so often fed,
Not with his Doctrin onely, but his Bread.
And Strangers when you want, his loss lament,
Who unto you such large allowance sent.

One and the same *Rule* in things *Temporall*,
 He did observe as in *Spirituell*,
 Who so on *Earth* doth plentifully sow,
 May well expect a like increase to now.

Most happy Man, if *Vertu*, *Honour*, *Right*,
 Or any worldly *Bliss* make happy wight;
 Home, and abroad honour'd, belov'd and fear'd,
 Him *Grace* and *Learning* unto all endear'd.

But oh ! what Mortall stands so sure and fast,
 That here may be call'd happy, till his *last* !
 To whom the People erst *Hosanna* cride,
 When he in *triumph* doth through *Sion* ride,
 Ere many dayes was on the *Cross* so shaken,
 As if he fear'd himself of *God* forsaken :
 So when this *Saint* (like *Paul* the aged) sung
 To build up *Sions* ruines with his Tounge,
 The ravish'd Hearers with thy message strook
 Sate as they had no pow'rs, but Ear and Look,
 Both which did yeeld thy Worth such loud applause,
 As if an *Angels* Trump had lent thee voyce,

I think their strict attencion did fore-see,

They never more should heare so much from thee.

A *Swan*-like *Dittie*, for it was his last,
 For ere the Sun had round his circuit past,
 He that for *Sions* building up did pray,
 Did in his own frail *Temple* feel decay !

My Soul ev'n trembles but thy groanes to heare :
 Alas ! how couldst thou them with *Pacience* beare !
 Afflictions, which would break a brasen Wall,
 And hardest *Milstan* grin'd to powder small !
 But Hee in Heav'n that heard thee groan and weep,
 And all thy teares did in his *Bottle* keep,
 When it was full, doth take of thee compassion,
 And freed thee from thy pains and bitter passion.

Ev'n on that Day whereon we celebrate
 His *Passion*, whom thou liv'dst to imitate ;

Lo, God doth millions of *Angels* send,
Thy sorrowes here with heav'nly joyes to end.
Shall we bewayl thy happy commutation!
Now changd from Earth to Heav'nly Habitation!
Whereas thy joyes the *Angels* far surpast,
Which never of thy Miseries did taste,
For there thou dost that *Psalm* of comfort ring,
Which none but *Saints* afflicted here can sing;
That joy which never had in Heav'n bin known,
But by those *Saints* that under Crosses groan:
That Joy which feels *God*; comfort us again
After he hath us plag'd on Earth with pain;
And for a few years of adversity;
Rewards in Heav'n with Joyes eternity;
Which gives for Sorrow, Joy; for Labour, Rest;
A Hav'n to us whom Shipwrack erst distrest:
From Danger, Safety; Light unto the eye;
Long blinde in dungeons obscuriry.
Life after Death doth make our lives more sweet.
Who here Christs plentiful afflictions meet,
Shall have in him a plenteous Consolation:
Then let us all, that wait for like salvation,
In Body like this *Saint* the dying bear
Of's dying *Lord*; and let him never fear
But his *Lords* life shall be made manifest
In Him, when He our Labour turns to Rest.
But more: my Muse is as unfit to write
As are my sorrowes stupid to endite!
Only, She thus the publick loss bemoans;
And what She wants in words, supplyes with groans:

FINIS.

SVSANNA: OR THE ARRAIGNMENT OF The two unjust ELDERS.

DEVT. 16. 20.

*That which is just and right shalt thou follow, that
thou maist live and enjoy the Land which the
Lord thy God giveth thee.*



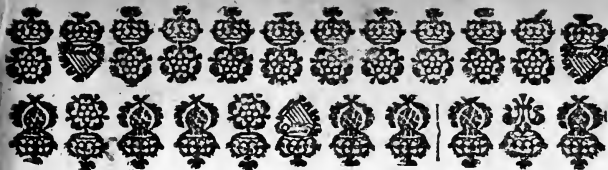
LONDON,
Printed for A. R. 1654.

THE
FIVE
OF
THE

THE



THE

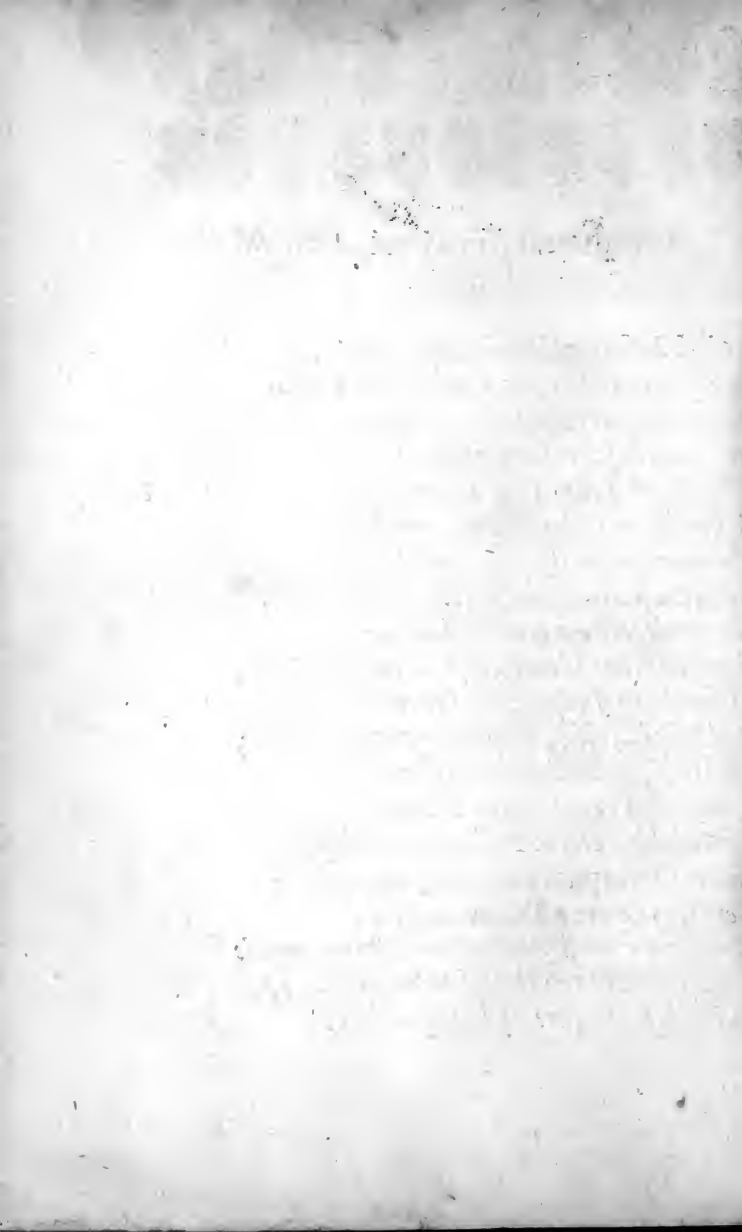


The Argument, or Moral, of the whole
History.

I Chast Susanna, here interpret Right,
Or Justice; clear, as pure celestial Light;
Whom covetous false Elders, most unjust,
Seek to corrupt, to satisfy their Lust.

Divine * Astrea, of immortal Seed,
Abominates such foul and wicked deed:
Wherefore they to the people her disgrace,
And set up wrong and bribing in her place.
The people, always prone to imitate
Their vice, not virtues, that do sway the State,
Joyn with the Judges all to beat down Right,
And take in gifts, and doing wrong, delight;
Till Jove, awaked with the piteous cry
Of those that grone under Iniquity,
The Gods his Peers to Parliament doth call,
And to Olympus Court them summons all;
Where they decree a Daniel to send,
To judge the worst, that all the rest may mend:
Thence doth Astrea clear, like Susan, shine,
And judges measure by her equal line.

Justice.





The First Book OF SUSANNA

*Gods goodness in Judahs Captivity;
Joachim's worth; what Elders ought to be;
A good Wife by Susanna is descri'd,
The greatest blis that can a man betide.
The Elders each to other do discover
Their Lusts, and Plot their wishes to recover:*

I Sing the honour of that noble Dame,
Who for true virtues sake despised shāe;
And rather chose to die with infamy,
Than violate her sacred Chastity:
For she him made her confidence and
That made her righteousness as clear as day. (Stay,
Lucrece be mute, if chaste, why shouldst thou die?
If not, why should we praise thy chastity?
I sing of Iudges base, not more unjust
In Iudgement, than obscene in filthy lust;
I sing of Iustice, Iudgement, Equity,
And knowledge of discerning Verity.

O blessed *Spirit*, who didst the spirit dispose
 Of youth, the Elders malice to disclose,
 Direct my *Muse*, Injustice to discover,
 That hating vice, I may be virtues lover:
 And teach me sing *Susanna's* sacred story,
 To all chaste ears delight, and to thy glory.

Whilst *Canaan's* Land lay seaventy years untild,
 2 Chr. And *Sabbaths* all prophan'd had nigh fulfill'd,
 36. 21. The *Abramites* that under bondage groan,
 Sate weeping by the streams of *Babylon*:
 Their *Harps* upon the Willow trees then hung,
 On which they lately *Sions* songs had sung;
 And though their voices had forgot to sing,
 And fingers touch of sweetest warbling string,
Iehovah could not, for his *Abrams* sake,
 Forget the promise he to him did make;
 But gave them favour in the heathens sight,
 And dwellings both for profit and delight;
 And, lest they should these benefits despise,
 They had, within themselves, the exercise
 Of their own Laws; and *Elders* every year,
 The people chose the Government to bear,
 Who might in uprightness, and skill in Law,
 Protect the Good, and keep the Bad in awe.

Amongst the rest, that in that region
 Had large possessions, in *Babylon*
Ioachim had a house most rich and fair,
 Most pleasant, fruitfull, healthfull eke for ay;
 But was renown'd, and famous, most of all,
 For one fair, large, and open goodly *Hall*,
 Whither all *Jewish* suters wont resort,
 For iustice; there the *Elders* kept their *Court*.

Ex. 18. *Elders* which ought by *Iethros* Counsel wise,
 21. Be men of courage, hating covetise;
 Fearing the *Lord*; in dealing just, upright;
 And able to discern the wrong from right:

But these were Antients in iniquity,
Malice, Injustice and Adultery.
Both like in Ignorance, and base condition;
Both rais'd by bribing, favour, and ambition;
Not using Law hard causes to decide,
For they all matters by one ballance tri'd;
Whose gift weighs heaviest, victory obtains,
This mickle profit brings with little pains;
Deferring strifes final determination,
Not thereby to take better information,
But for to groap whose purse did heaviest weigh,
And unto him they always give the day.

These judged then the congregation
Of captive *Jews* that were in *Babylon*;
And for *Ioachim* was a noble man,
To him the people with the *Elders* came,
Where they till noon the causes overcall,
As now our *Judges* in *Westminster* hall.

This Nobleman was not so honorable
For Ancestry, or ought that's heritable,
As for his Virtues, Justice, Piety,
Humbleness, Meekness, and Integrity:
These did his mind and actions more adorn,
Than wealth, ambition, favour, arms with scorn;
These made him of the highest reputation,
And sought unto of all the *Jewish* Nation;
Who though he *Patron* was and *Advocate*,
And wondrous knowledge had, to rule the *State*,
By his great skill in *Laws Judicial*,
The *Moral* and the *Ceremonial*;
Yet seeing the corruptions of the *Time*,
And *Folly* into Seat of *Justice* clime;
And that the most unjust and ignorant,
By bribing, friends, or boldness got the Grant
Of highest *Offices*, He free from charge
Of publick *Office*, chose to live at large:

A good
Lawyer
or Ad-
vocate.

But for because, man born he understood,
 Not for himself but for his countries good,
 He took more pains than any Magistrate,
 For wronged friends, and good of publick state.
 So that his was the *House of Justice* hight;
 His mouth an *Oracle of Law* and Right;
 The Widows, Poors, and Orphans sure defendour,
 Th' *Innocent's* aid, and terroure of th'offendour.
 He ware a *Lawyers* Gown to keep him warm,
 But sold no Breath to do a poor man harm.
 He that describe all heavenly Graces can,
 May tell the *virtues* of this noble man;
 Which he not only learn'd by contemplation,
 But acted to the *good* of all his nation.

A good
 Wife
 descri-
 bed Pr.
 31.10,
 11,&c.

But above wealth, and all this man possesse,
 He with a faithfull, honest *wife* was blest,
 In whom her husbands heart might safely trust,
 In wealth or want contented, true and just,
 Who did him *good* not *evill* all her days,
 Industrious with her mind and hands always;
 Like Merchants ship that food from far doth bring,
 Early and late her household ordering;
 Her working hand still open for to feed
 The hungry, and to give to them that need;
 And in the Summer for the Winter tide,
 She cloathing for her household doth provide.
 This made her Husband so much set by, and
 To sit amongst the *Rulers* of the *Land*:
 Her mouth was shut, and covered her face,
 In one fate modesty, in th'other grace;
 In one did angelick sweet beauty shine,
 From th'other wisdom flows, and grace divine.
 To many Daughters, *Graces* rare befall,
 But chaste *Susanna* went beyond them all.

Amongst the fruits of her Industriousnes,
 Who never eat her bread in Idleness,

She plants an Orchard fruitfull, rich and fair,
 Whither she with her Lord doth oft repair,
 Themselves a while from worldly cares to free,
 And on their handy works Gods blessings see; *(sight,*
 There might they please, smell, touch, ear, *tast and*
 With flowers, fruits, and musicks sweet delight;
 For through the same a pure stream murmured,
 To which the Birds sweet Trebles warbled,
 The winds amongst the trees a Base did sound,
 And flowers all enamelled the ground:
 But to the Winds, Birds, Streams and all were mute,
 At nimble touch of *Susans* trembling Lute,
 Brook staid, Birds ceast, and Air calm became,
 To hear the Heav'nly musick of this Dame;
 But most it doth her husbands heart rejoyce,
 To hear her Lute outwarbled by her voice,
 Which seem'd a quire of *Angels*, which did praise
 The King of Heav'n in *Dauids* holy lays.
 So have I often heard in forrest fair,
 When spring begins with calm and gentle air,
 Grave Citizens, which thither do resort,
 Oft sing by turns, oft joyn in one consort;
 Till *Philomel* to welcome *Phœbes* light,
 Having their musick heard with due delight,
 Sends from her brest such Lute-like warbeling,
 The other Birds are all asham'd to sing;
 And listning, in one strain most sweet and clear,
 Do all their changes in one Dittie hear.

And to have often seen the shepherd swains,
 Wooing the shepheardesses on the plains,
 Challenge their mates by single pipe and voice,
 And joyn in consort with harmonious noise,
 That all the shepheards dance to hear them sing,
 And forrests all with joy aloud do ring,
 Till *Phillis* with one stroke of warbling Lute,
 The shepheards pipes, and voices all makes mute;

Yea *Collin Clout* doth break his Pipe for shame,
To hear the heav'nly ditties of his Dame.

Thus oft she solaced for recreation,
But most alone, for holy meditation,
She in her Orchard walketh every day,
To read the Scriptures, meditate and pray,
Where by sublime pure heavenly contemplation,
With *God* and *Angels* she hath conversation,
And by true faith, and her spiritual eye,
As present, doth the day of *Christ* descry.

Lust
descri-
bed.

This *Diamond* of invaluable price,
Was soon discern'd by *Elders* lustfull eys,
Lust that fierce Fire, which first in eys conceives,
And raging enters in, and never leaves
Till all the body it hath set on fire,
And seard the soul with wicked strange desire;
Like lightning sent from Heav'n for cursed sin,
Which first on tops of Towers doth begin,
Then fires the roof, thence falls down to the Hall,
And is not quench'd till it consumeth all.
Sweet kindly heat, when youth kept in loves bounds,
A wife not womankind for scope propounds;
But even a spark of Hell, when it doth rage
Amongst the Antient, Politick and Sage.
' Gray heads incontinent when they were young,
' As they grow weak in limbs, in lust grow strong.
This fire so fierce doth in the *Elders* burn,
It all their mirth to heaviness doth turn;
Their cast-down eys dare not behold the sight
Of Heav'n, nor think on *God* that judgeth right.
Deep was indeed *Self-guilty* conscience wound,
But they more violent *Lusts* fury found;
Each his own fire but not his Fellows knew,
Nor durst one it unto another shew;
Asham'd their filthy lust to her to tell,
Yet both, to quench their flames, would burn in Hell;
Both

Both wickedly do project day and night,
That at the least they may enjoy her sight;
To have their will on her both were full fain,
But saw no means their longings to obtain.

As *Satan* when he would us work despite,
Transforms him to an *Angel* of the *Light*,
Lest if we should behold his proper *Shape*,
Forearm'd, *forewarn'd*, we might his malice scape:
So these two Carles in *Susans* presence sate,
As if they all on Justice meditate;
And when they chanc'd with *Ioachim* to dine,
Their Table-talk was all of things divine,
Of a sound Conscience, and equity,
Wives *Loyalty*, and Virgins *Chastity*;
Thus hoping by their quaint *Hypocrisie*,
To make a way to foul *Adulterie*.

One day from Iudgement seat when both did rise,
And either turned home as was their guise,
Both streight returned, and together met,
With hope the sight of *her* alone to get:
Where either of the other doth enquire,
The cause of their so sudden back retire.

Brother, said then, the *Senior* in degree,
What is the cause I thee so heavy see?
Doth any *Ahab* hold from thee some ground,
That doth upon thy house, or Vineyard bound,
Which thou desir'st for profit or delight?
Tell me, and he shall know a Iudges might.
Or doth there any *Merdeschee* deny
To do obeisance to thy *Seignoury*?
Hast thou received wrong of any wight,
And would'st again with *sweet revenge* requite?
Or tell me, some fair *Dame* dost thou not love?
Whose *Chastity* thou art afraid to prove;
What ever be thy grief, now tell it me,
And use my power as I have used thee.

The first Book of Susanna.

What do we both like Kings o're *Judah* reign?
And shall ought cross our pleasure or our gain?
No no, wee'l break or make them all obey;
We Rule not if our Subjects us gainsay.

My *Lord*, repli'd the *Puny Iudge* again,
'Tis not Revenge, Ambition, Pleasure, Gain,
That so afflict my body and my mind,
'Tis love of fair --- but shame there stopt his wind,
The word *Susanna* fain he would have said,
But was of man, though not of God afraid.
As two old Theeves, that have companions been
Oft times in *Murther*, *Theft*, and fowler *Sin*,
Having a *Booty* in one place espi'd,
But neither others mind thereto descri'd,
At divers Windows slipping in by night,
Into one *Hall*, which doth both much affright,
(One for the owner first the other taking,
And each a true-man for a *Theef* mistaking,)
Till by some secret marks each doth espy
His fellow theef, there met unwillingly,
Wherewith both glad, hope easlier to obtain
Their purpose, and be *Sharers* in the gain;
Even so these *Elders*, who by might and fraud,
Had often joyn'd in Iudgement to defraud
The Fatherless, and Widows of their right,
And to oppresse the weaker by their might;
First fear'd one by the other to be spi'd,
But after they had both their lusts descri'd,
Joy in their hap, and easlier hope to get,
And share the *Booty*, for which there they met.

Thrice-noble Mate, the elder *Iudge* repli'd,
I see one fire in both our hearts doth bide,
Which smother'd, smoking inwardly will burn,
But blown and stir'd, to purest flames will turn;
I, by thy meeting here, do surely guess,
It is one *Dame* doth both our hearts possess;

For I have oft beheld thee fix thine eye,
 Upon her beauty as she passed by,
 And therewith heard thee inly sigh and groan,
 As thou didst wish to be with her alone.
 But, since sweet *Cupid* smites both with one *Dart*;
 Let us not herein one another thwart;
 If discord our desires shall divide,
 Our powr and empire cannot long abide;
 Let name of *Rival* which breeds mortal hate,
 In youth, in age, our loves conglutinate.
 Her beauty that than Sun doth clearer shine,
 Hath heat enough to warm mine heart and thine,
 And both our longings fully satisfie;
 Let's share in loves, as in commodity.
 As strongest Castle which doth fortifie
 It self t'endure the *Siege* of enemy,
 By force united's sooner overcome,
 Than if they should assault it one by one;
 So shall we find the Fortres of this Dame,
 By both, than one, more easy to be tane;
 Yea if through waiwardness it shall stand out,
 By force or policy wee'l bring't about,
 Either with peace our pleasures to enjoy,
 Or ruine it and utterly destroy.
 Dear *Brother*, I mine heart must tell thee plain,
 My Stomack cannot brook so foul a Swain
 As *Ioachim*, whom the base multitude
 Honour as *King*, should thus unto be su'd
 Of all, to be their *Patron*, *Advocate*,
 And sway our power in ruling of the *Stale*;
 Alleging *Law* and *Custom* to maintain
 Things that so cross our pleasure and our gain;
 That he I say should be the only wight,
 That feels the *Beams* of this clear *Suns* sweet light;
 That in his Arms he should enjoy alone
Susanna, a fit Bride for *Solomon*.

Let

Let us bethink's of some convenient tide,
Our selves in some close shady place to hide,
And take her in her Orchard all alone,
For there she walketh every afternoon;
There when we see our opportunity,
Keep thou the door, I'll keep Her company,
And when I satisfi'd have my desire,
As I did mine, thou mayst assuage thy fire.
Thus wickedly one with another reason,
Deferring all to more convenient season.

The End of the First Book.

The



The Second Book of SUSANNA.

*Susans devotions, works, and Huswifery,
Ioachim's Justice, Hospitality.
Elders her washing tempt, but she denies;
They offer force, then out for ayd she cries;
On her transfer they falsly all the blame,
Vnto her own, and all her Servants shame.*

NOW scarce his steeds had *Phæbus* watered,
And for long journey ready harnised,
And fair *Aurora* usher of the day
Made hast, because *Sol* went his longest way,
When Chast *Susanna* from sweet side arose
Of *Ioachim*, and putting on her cloathes,
She meditates on roab of righteousness,
Wherewith the Bridegroom his belov'd doth dress,
His merits made her own by imputation,
In spiritual birth, not fleshly generation.
Long costly dressings did the Dame dec line,
As nurse of pride, and mis-expençe of time,
Wherefore her night-gown quick about her cast,
With band and hat in seemly order plac'd,
She suddenly up all her maidens calls,
And kneeling with them to this prayer falls.
Oh King of rest! that dost appoint the night
For rest, the day that man should in thy fight,

To all the duties of his calling tend,
Having thy glory ever for his end;
We first acknowledge our unworthiness,
Relying whole on Lambs unspottedness,
Which from Worlds first foundation was slain,
That he might free us from eternal pain.
We, for this wondrous grace, thee ever praise,
Thy care and providence for us always,
Grant we of this may ever meditate,
Our tongues thy praise and noble acts relate,
And make us truly do all thy commands,
So thou the works maist prosper of our hands.
As nimble Lark which with the morn doth rise,
Mounts from her couch, first to salute the Skies,
And all the way to Heaven and Earth she rings,
Praise to the Lord of Lords and King of Kings :
But, having finished her due devotion,
Falls silent down with swift and nimble motion,
And diligent takes pains for dayly food,
That may sustain and keep her self and brood;
Even so this Dame as soon as any light
Afforded her the least use of her sight,
Up from the bed doth her fair body raise,
Her Soul mounts up to Heav'n the Lord to praise.

But after her devotions finished,
And all her servants duly ordered;
Due portions to her maidens she divides,
And for her household dayly food provides,
Still caring for her husbands table most,
To furnish't bounteously with smallest cost;
Here she directs her Steward and her Cook,
One to provide, the other well to look,
That with her fair allowance they be able,
To furnish plenteously her husbands table.
This time she Soverain waters did distil,
For she in Physick art had mickle skil;

Yet was her charity, than cunning more,
 Stooping to heal the meanest *Lazars* sore;
 Her Lions heart, fine hand, and Eagles eye,
 Made her admir'd of all for Surgery.)
 That done, she back returneth to her maids,
 Where either she to them the Scripture reads,
 Or learns them some choice precepts she collected,
 Or histories which most her soul affected,
 With piety their minds to exercise,
 Whilst each her task with nimble joynts applies;
 Their chiefest works were roabs, to keep from cold,
 The Orphans poor, and Widows that were old,
 Of cloth which she had spun of her own Fleece;
 Yet oft she shewd her skill in curious peece;
 She for her Husband works a cap or band,
 To make him be more honour'd in the land,
 Where thou might see with cunning needle told,
 The subtil Serpent simple *Eve* infold;
 Here stands a tree, all covered with leaves,
 Whose fairest fruit most lookers on deceives;
 By this was shadow'd that *Forbidden* tree
 That *Adam* ban'd, and his Posteritie.
 Many fair trees she planted there around,
 But none so goodly to the eye was found,
 Like sin of pleasing shew, but deadly tast;
 Better, than eat such poyson . ever fast.
 But not far off, her cunning hand contrives
 An *Antidote* which out this poyson drives;
 For here the child's depainted to the life,
 That trembleth under faithfull *Abrams* knife,
 Where lo! above his hand an Angel stays,
 And doth his faith and firm obedience praise;
 Here in the bush a spotless Lamb doth lie,
 Willing, to save young *Isaacks* life, to die;
 A figure of that Lamb that offered
 His life to save us all in *Isaacks* seed:

Oft with her maids, about her round, she sings
Dauids sweet lays unto the King of Kings,
 Who joyning all with angelick sweet noise,
 Do praise the Highest, all as with one voyce.
 Thus was her house of maidens arts the school,
 And Academy to instruct their soul:
 Her hands with use so cunning were become,
 That though her eys look'd off, her work was done,
 The whilst with them her maidens she directs,
 And her own business no whit neglects:
 Oft reads she them some holy Hymn of praise,
 Yet never from their work her fingers stays.
 Thus she her time in working spends till noon,
 Whilst *Ioachim* which rose from bed as soon,
 Doth his whole Family together call,
 And joyns in humble prayer with them all.
 Then walks he forth to see his Oxen plow,
 Or Mowers pearly locks of Meadows mow,
 Or Widows weeding of his earing Grain,
 Or Maidens milk from baggs of Kine to strain:
 Here he appoints a jolly Swain to tend
 His Flock, and from the Wolf and Fly defend;
 Oft would he teach a courser for to pace
 More easy, and to reign with pleasing grace;
 But ever he returneth home by eight,
 Where many longing *Clients* for him wait,
 And him for pity and compassion praid,
 To be the Widows and the Orphans aid.
 Brethren, saith he, with all my skill and might
 I'll stand for you, if that your cause be right,
 But surely know, I cannot move my tongue
 To do you good and do another wrong;
 Law is a constant will, a ballance true,
 That gives to ev'ry man what is his due,
 And therefore must not under false pretence,
 Be made a cloak for wrong or violence;

Or be, for envy, to the great a snare,
 Whilst faults for pity in the poor we spare;
 Right setteth each thing in the proper place,
 Without respect of persons, fear, or grace.
 Then would he lend to all a patient ear,
 Till each his cause in Order doth declare;
 The right with all his might he would defend,
 And that was wrong would counsel soon to end;
 Nor for displeasure, fear of loss, or might,
 Would be deterr'd from pleading for the right;
 Therefore was call'd the just mans *Advocate*.
Truth's Champion, and maintainer of the *State*.
 For poor thus each their life in labour spends,
 One feeds and cloathes them, th'other them defends;
 The wisemans rule is unto both a guide,
 Prepare abroad, then things at home provide.
 A Blessed pair, for *Truth* which always stood,
 Their end *Gods* glory, and their neighbours good.

Now had the glorious *Titans* panting horse
 Attain'd the midway of their longest course,
 And *Sol* to check vain-glorious human pride,
 When as he highest fate was least descried;
 When Chimes inform'd old stomachs it was noon,
 So Iudges rose, and all departed soon;
 And *Nature* craving after toil repast,
 Makes *Joachim* unto his dinner hast.
 Here should my Muse in order, next propound,
 How he in Order all things ready found;
Susan him greeting like the wise Kings Bride,
 With many fair chast Damsels by her side,
 Who all with cheerfull, comely, modest face,
 Bow to the ground with courteous, comely grace;
 His Servants round about the Table stand,
 Attending all their Lords eye and commaand.

Who can describe the order of the King,
 Whose Wisdoms glorious fame so far did ring,

That it from *Sheba* brought that prudent Dame,
 Which found his glory far exceed his fame?
 He to describe the orders only able,
 This noble man observed at his table;
 His Servants, Ministers, his drink and meat,
 Happy were they that at his table eat;
 Blessed are they that waiting by do stand,
 His gracious words and deeds to understand.

Their thirst and hunger being satisfi'd,
 And God before and after glorifi'd,
 After some sweet discourses, all arose,
 And to their business themselves dispose;
Joachim turns his books the law to find,
 Which might resolve some doubts then in his mind.
 With two maids *Susan*, as it was her guise,
 To bath herself into the Orchard hies;
 And sending forth her maids for Sope and Oyl,
 Her daintiest body doth undress the while:
 Oh, *Susan* stay, oh, stay not here alone,
 The wise man saith, two better are than one;
 The *Elders* close in wait for thee do lie
 So close that *Susan* can them not descry.

Like that fair Dame which *Iesses* Son from high,
 Bathing herself in garden did espie,
 At sudden dazled with her splendor bright,
 Thinks he doth see a new Sun rise at night;
 So shines the beauty of *Susannas* face,
 Her eys like Stars which frosty night do grace,
 Her teeth like Ivory piles stand row by row,
 O'r which her lips like scarlet ribbands show,
 Her chin, her cheeks, her forehead, and her nose,
 Like Lillies mixt with Red and Damask Rose;
 Her Ivory neck, fair shoulders which excell,
 Her paps that like two Harvey apples swel,
 The which for sport her babes were wont to cull,
 When they from them had suck'd their bellies full.

Her

Her snowy arms earst grac'd with milk white palm;
 Like two ev'n branches of the fairest *Palm*,
 Whose ends were with small fingers joynted neat,
 And at their ends smooth stones of Beril set,
 The rest who knows? them to omit I chuse,
 As not once thought of by my graver Muse.
 But she into the water leaping light,
 To cool her heat, inflameth their delight,
 Where purest waters her fair limbs embrace,
 As Ivory Sculpture in a Christal case.
 Like chafest *Cynthia* when with dreaded dart,
 She chac'd the Tigre, Leopard, and the Hart,
 Her body over-toiled with the heat,
 And fairest Skin o'r shadowed with sweat,
 In purest Fountain in the shade doth wash,
 Whilst all her darlings round about her pass;
 Till Hunter, to his cost, her beauty spies,
 Which heavenly did amaze his humane eyes,
 The sight whereof so ravisheth his brest,
 A reasonable man turns senseless beast,
 With snaggy horns, clove hoofs, and frighted looks,
 That he who upward erst, now downward looks,
 And all his Curs that lately he so fed,
 Him chasing as their game fast fallowed;
 Whom pulling down, like *Jesabel* they tear;
 Such beastly ends, all beastly Letchers fear;
 Such beastly ends these *Elders* eke befall,
 Whilst clouds of stones sing their curst Funeral.

As subtil Serpent close himself did hide
 In *Eden*, till a fit time he espi'd
 When *Adam* to some other corner gone,
 He there might take *Eve* naked all alone;
 So these two *Elders* of the Serpents breed,
 Who bear like enmity to all her seed,
 This naked Dame alone watch to assail,
 And first with promises seek to prevail;

Madam, faith one, the ardour which we prove
 Burning our hearts with flames of fervent love,
 Compell us life and honour to adventure,
 And closely now into your garden enter;
 If you will us in true affection meet,
 Silver to you shall be like stones in street,
 And we with gold will fill your fairest hands
 Like *Danaes* lap, or *Tagus* golden sands;
 Thy beauty like the *Day Star* shall be seen,
 And thou shalt reign in *Judah* like a Queen:
 But if thou shall refuse with us to lie,
 Behold we then against thee testifie,
 We saw thee with a Youth thy Bed defile,
 And thou hast sent thy maids away the while.

Who can expresse *Daphne's* perplexitie,
 When Gods for pity turn'd her to a tree,
 As she doth naked from *Apollo* flie,
 And than her honour lose, would rather die?
 Or who can tell that pitifull sore taking
 Of *Abshloms* fair Sister, when she baking
 Cakes for her Brother *Ammon* for to eat,
 Perceiv'd her honour was his long'd-for meat?
 And cri'd, forbear, oh Brother, to discover
 Thy Sisters nakedness; nay rather cover
 My shame than force me; oh! let no man tell
 Such wickedness was done in *Israel*;
 And I ev'n whether shall I go for shame?
 And for a Fool, all *Israel* shall me blame;
 May tell how *Helchi's* daughter was asham'd;
 But most the *Elders* for their lust she blam'd,
 That they which ought to judge adultery,
 Should authors be of such iniquity;
 That those her Lord and she so honoured,
 Should plot with shame now to defile his bed.
 Her nakedness with cloathes she fain would hide;
 But they all covering to her deni'd;

2 Sam.
 13. 11.

Her covering was sorrow grief and shame;
 And floods of tears for to express the same.
 As when fierce thunder threats to rend the skies,
 Great floods by storms most violent arise,
 That Rivers all their chanel overflow,
 And drown the seed which husbandmen do sow;
 So fill her tears the Laver to the brim,
 That drown'd in sorrow, she in tears may swim;
 Her drops of sweat like pearls do trickle down,
 And she is all benumb'd as in a fown;
Sol, erst that shind, ashamd, now in a cloud
 Himself, from seeing this foul sin, doth shroud;
 Showrs fall from Heaven, as if the Stars did mourn,
 And all the Birds their songs to murmurs turn;
 The trees small drops like tears about do dash,
 And all the under shrubs with weeping wash;
 The shrubs, the herbs, and all make lamentation,
 To see this Dame so near her desolation;
 And ev'n my Muse, as I this story write,
 Laments and mourns to see her piteous plight.
 At last sore griev'd that human eye beholds
 Her naked body, she her mind unfolds.

My Lords, for love of God, this sin forbear,
 If not for love nor honour, yet for fear,
 When you condemn another for this crime,
 You judge your selves; 'tis now a fitter time,
 To fast and pray, in our captivity,
 Than thus to double our iniquity.
 If I like *Eve* consent unto your mind,
 I sure like her a like reward shall find;
 And if I do your wickedness withstand,
 Yet know I not how to escape your hand;
 But I all mortal deaths wil rather die,
 Than in Gods sight commit adultery;
 Who doth with lust her loser limbs enroul,
 Defiles her body, and doth damn her soul:

Have I not promis'd before god and you,
 To be unto my Husband just and true?
 And must not all by Laws Iudicial die,
 Without exception, for adultery?
 Oh Iudges grave, but bridle yet your lust,
 And once a womans Secrecy entrust,
 That never will bewray this offer'd shame,
 For honour of our Nation, and your name;
 But howsoever you my flesh torment,
 My heart to wickedness shall not consent;
 A guilty Conscience is a soarer wound,
 Than tortures all that Tyrants out have found.

Dame, said the Iudge, art thou yet so unwise,
 Thou knowst that Politicians did devise
 Religion, only to repress the Base,
 And hold the Noble in the peoples grace?
 Dost fear God should us in this action see?
 This Lawyers Gown shall cover thee and me,
 Under which oft to Heav'n hath past unseen,
 Far greater trespasses than this, I ween:
Lust is a sport, if closely carried,
 And from all fleshly eys close covered;
 The Troth which to your Husband you did plight,
 Was but for Ceremony in our Sight;
 And as for our *Iudicial Laws* offence,
 Iudges have power therewith to dispence;
 Your self and honour unto us entrust,
 And you shall find us faithfull, true, and just;
 Great is the honour of an Elders name,
 Then who shall dare or thee or us defame?
 And for your *Conscience* uow so foolish tender,
Custom like ours, will strong and valiant render;
 Weel not torment your flesh, but it delight;
 Come, *Madam*, you must try an *Elders* might.
 Then like foul *Bear*, that greedy of his prey,
 His filthy Paw on milk-white *Lamb* doth lay;

So he by force would bring her to his Lust,
 But she that in th' Almighty put her trust,
Needs no Stiletto now for to defend
 Her honour, but loud cries to Heav'n doth send;
 "Surest defence that Women have to cry,
 "To save them from Lusts raging villany.

You *Females masculine*, that do pretend,
 You weapons wear your honours to defend,
 If in the Court, or City, villany
 Should be attempted 'gainst your Chastity,
 See here this *naked woman* all alone,
 Defends her honour having two to one.
 Her modest looks were late her sure defence
 'Gainst base attempts, now *cries* 'gainst violence.
 Oh model of a Chast and Constant Dame,
 The World al Chast ones, hence *Susanna's name*,
Eve tempted was, and by temptation sell,
 Fair *Thamar* forced was against her will;
Sarah was tane away, but never tride;
Shames fear made *Lucrece* yield, whereof she di'd:
 But *Juda's* Daughter naked, all alone,
 Here overcomes her Tempters, two to one.

But one of them, ah! suddenly doth run
 To the fore-gate, which he hath soon undone,
 And coming back both 'gainst the woman cry,
 Stop, stop the Adulterour, they both must dy.
 The Servants much affrighted with the noise,
 And knowing well they heard their *Ladies* voice,
 Rushing in at the backdore, found their *Dame*,
 Accused by the Elders to their shame.

Vile woman! cri'd the one of them, fie, fie,
 Is this thy modest holy *Purity*?
 Thy Prayer, Fasting, Alms, and Meditation,
 Sabbaths and New-moons, holy observation,
 With which thou seek'st thy wickedness to cover?
 God now will thy Hypocrisie discover.

Thy

Thy pitious looks, and feign'd strict Conscience
 Shall be no *Subterfuge* for foul offence,
 Was this the cause thou forth thy maids didst send?
 More closely with a young man to offend;
 We as true Witnesses, do testifie,
 That thou art taken in *Adultery*,
 Thy *Minion* we do hope to catch ere long,
 Who brake from us because he was too strong;
 For testimony, open see the door,
 Through which he scap't, that was close spard before
 And see her naked as with him she lay,
 Lo here for heat her garments laid away.
 The Servants all were griev'd and much asham'd,
 To hear their dame thus by the *Elders* blam'd.
 For envious *Fame* durst never till that day,
 Least Spot or Blemish on *Susanna* lay.

The End of the Second Booke.



The Third Book of SUSANNA.

*True Lovers greeting, willinger to die,
Than to suspect mutual integrity ;
An old-man into talk of Susan fals,
And her describes from Birth to Nuptials :
She is brought forth, arraign'd, condemn'd to die ;
God her delivers, 'soon as she doth cry.*

NOW Clouds black Curtains under Heav'n were
And Morn was all in Scarlet manteled, (spread,
(For chaste *Aurora* put on this array,
To shew the horror of this bloody day :)
When Elders from their Beds of down arise,
Who naught but mischief all the night devise ;
And send their Serjeants out to summon all
The people to assemble at the *Hall*.
Their Love was turned now to Indignation,
Their Lust to mischievous Imagination,
And *Hostile*-like, since they may not enjoy
Her Fort by parley, seek it to destroy.

But here chaste *Susan* doth my *Muse* invite
To tell, how with her Lord she spent that night ;
Who hearing in his study at his Book,
A wondrous noise, doth from his window look ;
But when he thence but little could discern
For shade of trees, comes down the truth to learn.

Gen. 10.

As when great *Ebers Son*, (to save his life,
 Her, Sister call'd, who was indeed his Wife,
 Which made the King of *Gerar* for her send,
 And for his own Wife *Sarah* apprehend ;)
 Was vext with Fear, Doubts, Love and Iealousie,
 For loss of *Honour*, and the *Chastity*
 Of mother of the faithfull, who for clear,
 Both mind, and body, never yet had peer ;
 But when the King convey'd her home again
 And she affirm'd herself without all stain,
 Doth unto *Heav'n* both heart and hands advance,
 And prais'd the Lord for her deliverance ;
 And though foul Fame, her for this shame reprove,
 He her more sure and constantly doth love :
 Even so *Ioachim* was at first afraid
 His Wife was used as the *Elders* said,
 But waying well her *Faith* and *Constancy* ,
 Soon blames his foolish *Fear* and *Iealousie* ;
 And turneth all his doubts and bitter passion,
 To tender *Love*, tears, pity, and compassion,
 And her embracing thus began ; My dear ,
 Forbear to weep , and let me from thee hear
 The depth of this profound iniquity,
 That both us plungeth in this misery ;
 The Desert sooner shall be fruitfull Plain ,
 Mount *Sinas* top be drown'd in *Ocean* main,
 And *Jordans* fruitfull valleys turn to wast,
 Than I suspect my loyal Wife unchast.
 As when fierce *Storms* do all the mountains wash,
 And threat to drown the valleys with a dash,
 If *Tiran* please to cast a golden Gleam ,
 The coasts are clear, and all the *Heav'n* serene ;
 So, at these glorious speeches of her *Knight* ,
Susanna turns her Clowdiness to Light ,
 Her eyes are dri'd, which fountains were of tears,
 Sighs turn'd to speech, and thus herself she clears,

wretched I ! yet wretched who can be,
 What hath so Kind, a Noble Lord as thee?
 Who do'st me now in loving arms embrace,
 When enemies do plot my most disgrace :
 My Lord ! shouldst thou suspect my Loyalty,
 My heart should burst for grief, and I should die;
 But *Jordans* streams shall sooner backward slide,
 And *Force* my *Body* from my *Soul* divide ;
 Celestiall *Fire* into *Earths* center tend,
 And *Center Titans* fiery coach ascend,
 Than I consent for fear of Death or Shame,
 My Conscience with eternal spots to blame.
 Perswaded be that I have loyal stood,
 Joyfully will seal it with my blood;
 I fear no accusations unjust,
 For I do know in whom I put my trust.
 These wicked *Lords* in wait for me have laid,
 But Shame and Sorrow here her speeches staid;
 And suddenly another *Cloud* appears,
 Which dims her *Light*, and drowneth all in *tears*;
 So deep she sighs, so fast her tears do flow,
 That *Ioachim* doth weep with her for woe,
 And both with sighs and groans their loves record,
 But neither able is to speak a word.
 As when two Clouds in Summers day arise,
 In East and West, which do obscure the skies,
 The lesser cloud which *Zephirus* doth blow,
 Comes swift, but Lo! the *greater* comes but slow,
 Till they both melting in the *Welkin wide*,
 Raise raging Flouds, like to an Eastern tide,
 Whose violence the *Ears* of Corn down beats,
 And all the Plough-mans labour ill intreats ;
 So do the tears of this griev'd Couple fall,
 That they in *Sorrow* drown *Words*, *Eys*, and *All*.
 And even my pen in *Sorrow* drown'd is faint,
 To leave them weeping, and you next acquaint,

With

With that which passed in the *Judgment Hall*,
 For there the people do assemble all..
 Amongst the rest, one called *Jeremy*,
 (That was a child of the Captivity,
 Who was old *Helchi's* antient friend and peer,
 And from their Cradles most familiar were,
 And often had the *Elders* Office born,
 Till Pride and base Ambition with scorn,
 Had thrown from *Seat* of Iustice, Equity,
 And foisted in he room base Bribery)
 Being now summon'd to appear that day,
 Enquir'd of *Tobith* then upon the way,
 What cause was of this Summons general,
 Who told him what to *Susan* had befall.

Susan, said he, what *Helchi's* daughter fair,
 Which is her Parents only child and heir,
 Could she be brought her Fathers house to blame,
 And bring her Husbands honour unto shame?
 Together with her Parents I was one
 Led Captive by the *King* to *Babylon*;
 There was no man more Noble in the Land
 Than he, nor more for Countries good did stand;
 We saw our *Kings Sons* slain before his face,
 2Kin. 25. And then his eys thrust out for more disgrace;
 7: Yet *virtue* grac'd so *Helchi* in this Land,
 He in high *grace* soon with the King did stand,
 And was the first dwelt here in his own house,
 Most Valiant, Noble, Wise, Religious,
 Most happy in one Chast and Godly Wife,
 By whom he had this Child, their Ioy and Life.

I tell thee Neighbour, I this Girl did know
 Even from a Child, as pure as any Snow,
 Who from her Mother suck'd milk, as sincere,
 As ever any Nurse to Child did bear;
 For she so much this infant tendered,
 As with her own Brest she is suckeled,

"For with the milk, it is an old tradition,
 "The Child may suck a good or bad condition.
 So soon as Parents could her tongue prepare
 To speak, they neither cost nor labour spare,
 To teach her all *demeanour* mannerly,
 But above all, the *dread* of the most *High*;
 In Scripture they her dayly taught to read,
 So that in time they sow'd in her such seed,
 As might produce in *Harvest* certain gain,
 For all their tillage, labour, cost, and pain. (past,

Scarce had the Sun twelve times through *Virgo*
 When fair *Susannas* manners sweet were cast,
 By care of *Parents*, in so fair a mould,
 That all with wonder did the Maid behold;
 In publick *Dancing* she doth not delight,
 Fairs, Banquets, Plays, or sittings up at night,
 Nor yet in wandring *Dinas* conversation,
 But Keeps at home her Fathers habitation:
 Implying all her pains and carefull thought,
 To please and tend on them that up her brought.
 Like *Stork* who when her Parents old have need,
 Sustains in *Eld*, who her in Youth did feed;
 Accounting it a wondrous happiness,
 For gifts receiv'd to render thankfulness,

At vacant hours it was her chief delight,
 To read the Stories of Gods glorious might,
 Where all the choicest precepts she could find,
 She stor'd as heav'nly *Manna* for her mind;
 The lives of choicest *Dames* of *Jewish* Nation,
 To her as patterns are for imitation,
 Which oft with needle, lest she should forget,
 She in most glorious colours neatly set;
 Here in a table she doth tell the Story,
 Of *Egypt*s overthrow, and *Indahs* glory;
 Where *Miriam* leads her Daughters in a Dance,
 To sing *Heav'ns Praises* for Deliverance;

The Red Sea here his waters doth divide,
 Whilst *Israel* passeth to the other side;
 And here the *waves* begin to meet again,
 To drown the proud *Egyptians* in the *main*;
 One breaks, but knows not how, his Charet wheel,
 Anothers horse doth of the staggers reel;
 Here one yet without hope of Life, doth swim,
 Another sinking catcheth hold on him,
 And never lets him go, till he him strain,
 Vnto the late dry bottom of the *Main*,
 Here stands a Palm, whose height and bledth excell,
 Where *Deborah* sits Iudging *Israel*;
 Close by whose side sate valiant *Barac*, who
 Unto the war without *Her*, would not go.
 Here weaves she *Iephthes* Daughter in a Lome,
 From Conquest welcomming her Father home,
 When so, he rends his hair, and tears his beard,
 That one would think the Picture had been scar'd;
 Who for the vow he made to the *most High*,
 Devotes her to perpetual *Chastity*.
 Then would she wish her Father such a cross,
 So both thereby might have no greater loss.
 Oft sings she to Her Lute divinest Lays,
 And oft to make sweet Hymns her self assaies,
 So that indeed to win her for his Bride,
 Young Princes sought, but she them all denide.
 Thus woo'd of all, but yet Loves fiery dart,
 Could never thaw the chaste yce of her heart;
 But like a *Diamond*, which nothing but
 A *Diamond* is able for to cut,
 So nothing could this peerless Lady move,
 But *pairlefs touchins* most constant *Love*;
 The Iron easier from beloved Side
 Of Load-stone, than their Loves you might divide;
 "For as words cut in *Diamonds*, ay last,
 "So Love on Virtue grounded standeth fast,

"When

“ When that which only doth on *Lust* depend,
 “ Doth like to *Ammons* with the *Fury* end.
 This man was vertuous, of noble race,
 Rich, beautifull in *Body*, and in *Face*;
 To him her Parents gladly gave consent,
 And with her happy choice were well content.

Then see how Love thus lawfully begun
 Betwixt this pair, a holy course doth run;
 A Wise discreet man, chaste and modest wife,
 Liv'd as their Bodies both had but one Life,
 One will, one mouth to wish and to direct,
 What one delights, the other doth affect,
 And he offends both, that displeaseth one;
 Thus are they truly both *one flesh and bone*.
 The old man farther would his tale have told,
 But now they at the *Hall* arriv'd, Behold!
 The Officers, and Serjeants cry out, Room,
 Make way, for here my Lords the *Elders* come.

As *Judges* (which the wicked *Iefabel*,
 To get the Field which *Naboath* would not sell)
 Corrupted by her *Lines* proclame a fast,
 And guiltless *Naboath* with the chiefeft plac't;
 Till that two wicked persons sware this thing,
 We heard this man blaspheme *God* and the *King*;
 Whereat the giddy *Juours* out do cry,
 We find him guilty, guilty let him die;
 So came these wicked *Elders* to the Hall,
 Resolv'd to wreak their *Spite* and *Malice* all;
 But that they might themselves upright pretend,
 They cause the people for the *Dame* to send,
 Who with her Parents, Children, and her kin,
 Appear'd as fair without as clear within.

As when the Coarse of some much honour'd Peer,
 Unto her Tomb is brought upon a *Beer*,
 Cover'd with *velvet* black down to the ground,
 Her friends and kinf-folks all about her round,

Their late delights now all to *Sorrow* turn ;
 But most her Parents, and her Children mourn
 For loss of their dear Child, and carefull Mother,
 Who never had, nor shall have such another ;
 That all the lookers on and standers by ,
 Bewail the last act of this Tragedy.
 So was this Dame brought out in black array
 Unto the *Funeral* of this sad day,
 Her fair black stole low-reaching to the ground,
 Under which heav'nly *Beauties* all abound,
 Follow'd by noble *Dames* of *Jewish* Nation,
 Who made for her exceeding Lamentation;
 Yea, so her Parents and her Children mourn,
 It doth all *Judahs* hearts to pity turn ;
 Yet would the *Elders* Bowels not relent,
 Though even the Rocks and Stones seem to lament.
 And sure none can the Ashes in an Urn
 Bewail more than they all for her do mourn;
 Herein the difference doth only lie,
 A Coarse is dead , and *Susan* is to die;
One's Soul is whole in heavenly habitation,
Hers there as yet only by contemplation.

The *Elders* burning in old lustfull fire,
 To satisfie their beastly Lusts desire,
 Command the Serjeants streight her face uncover,
 And at the Bar the prisoner plain discover.

As when the Coffin which the Coarse contains;
 With black all cover'd, on the *Herse* remains,
 The *mourners* seem their loud laments to hold,
 But when the Sexton doth the *Same* unfold,
 Preparing it for *Earths* last habitation,
 All send out loudest groans and Lamentation;
 So all her Friends this living Coarse bewail,
 When from her tender eys they pull the *vail*,
 Her *Face* then under Sorrows cloud doth shine,
 As neer as *Mortals* may, like to Divine;

Her hair like wires of burnish'd gold appears;
 Whereon like pearls do hang her christal tears;
Malicious Curs look off, your sight is ill,
 You, like the *Bazilisk*, by eying kill;
 For her but yesterday your Lives you ventred,
 And into her Lords Orchard closely entred;
 But now I see the flame which you then burn'd;
 Is all to *Malice*, *Hate*, and *Fury* turn'd:
 In brief the Clerk doth her inditement read,
 To which she truly doth *non-guilty* plead,
 Yet so the *Law* is, that upon *Denial*,
 Her Life must stand upon the Peoples trial.

Poor wretch (saith then the eldest *Judge*) confess,
 And ask God pardon for thy Wickedness;
 The Evidence, alas! too plain will be,
 The Witnesses thee in the act did see.

"But who fears not to act Adultery
 "In Gods sight, fears not before men to lie.
 Thou thought'st this thing in secret to have done;
 But God shall make it clearer than the *Sun*.
 Then on her guiltless head both lay their hands,
 Whil'st she like *Iepthes* virgin-daughter stands,
 Looking to Heav'n expecting when Priests knife,
 Should for burnt-offering dispatch her life.

And thus they swear; As last days afternoon,
 We two in shady Arbour sate alone,
 In at the fore-gate to the Orchard came,
 With Maidens two attending her, this Dame,
 Whom at the back-gate soon away she sends,
 Whil'st some Devotions private she pretends;
 But in close shade we suddenly espie
 A young man, waiting with this Dame to lie;
 And much ashamed of such most wicked fact,
 Arise and take them in the very act.

The man escapes, because he was too strong,
 For we alas are old, and he was young;

Deut. 22.
22.

Out of the gate he breaks from us away,
 But what he was this Dame will not bewray;
 This truth 'fore God and man we testifie,
 Now hear the *Law* against *Adultery*;
 The Clerk then reads, The man that's lying found
 With any Woman-kind in wedlock bound,
 They both shall die, as both together lay,
 So sin from *Israel* is done away.

Then as the Chimes the Clock doth follow soon,
 As it hath told her longest tale at noon,
 Not caring whether it go false or true,
 So do the idle giddy-headed crew,
 At hearing of the *Judges* Witness, cry,
 We find her guilty, guilty let her die.
 O Heav'ns! chast *Susan* die? Thou maist complain,
 That thou thine heart hast clesed then in vain,
 In vain hast wash'd thine hands in innocence,
 And day and night endured chastisements:
 But understanding well the fearfull end
 Of those that so maliciously intend,
 How they consume and perish suddenly
 She only thus aloud to God doth cry,

Searcher of Secrets who from ever was,
 And all things know'st before they come to pass,
 Thou know'st they falsly these things testifie
 Against me; therefore, Lo I guiltless die;
 Thou know'st I never to such things consented,
 As these men have maliciously invented.

As Bullet then which force of Powder sends,
 Swiftly attains the mark which it intends;
 Ev'n so these words sent from a wounded Sprite,
 Fly to the Lord that judgeth all things right;
 Who understanding well by this appeal,
 Guiltless *Susannas* wrong, forthwith doth seal,
 Without delay, or Fee, an Inhibition,
 And to a young man grants a new commission.

For

For God (as was seen often in those days)
The Spirit of young *Daniel* doth raise,
Who as shee's led to execution, cries,
I free am from this bloody Sacrifice.
The people which all novelties desire ,
Return of him his meaning to enquire,
Who in the Spirit of Truth now waxing bold,
Before them all their errour doth unfold.

O Fools of *Israel* ! who to discern
The Truth not able are, nor seek to learn;
You one of *Israels* Daughters heer to die
Condemned have, but know no reason why;
Before what Iudges did you her arraign?
Who her accusers are? and who again
Are Witnesses? What, two false *Elders* shall
Be Iudge, Accuser, Witnesses and all ?
' He that his throne on *Iustice* will erect,
' *Mens causes*, not their *persons* must respect ;
If *Elders* now Accusers will become ,
They must before the *Priests* and *Iudges* come;
And if they fail to prove their Accusation ,
They must be subject to like condemnation;
Return, return , make better inquisition ,
Put the Accusers both out of Commission,
Appoint new judges, who with diligence,
May try the *Witnesses*, and her *defence*;
Return, return, in Iudgment sit again ,
For they against her falsely do complain.

As When lost *Son* of *Iacob* did unfold,
The meaning of the Dream which *Pharaoh* told,
And wish'd that he should *Officers* command,
To store up food to save alive his Land;
None then in *Pharaoh's* and his Servants eys,
Appeared than this *Hebrew* Child more wise;
For by his graecious words they plain descry,
Gods Spirit in him most abundantly ;

Deut. 19.
17.

Gen. 41.
38.

And therefore next unto the King must stand,
And govern by his word all *Egypt* Land.
So when the youth doth his great prudence show,
By words like dew of Heav'n which from him flow,
All with one mind conclude for certainty,
In him the Spirit rests of the most High :
And therefore as approving of Gods choice,
They all elect him *Elder* with one voice ;
And th'other from their Offices suspend,
Till this their Cause shall have a final end.

The End of the Third Book.

The



The Fourth Book of SUSANNA.

*The fickle state of seeming men of might ;
Their peace of Conscience that Iudge upright.
The People plain the Elders malice see,
In that their Testimonies disagree;
Susan's absolv'd, and they condemn'd to die;
Of Men and Angels Heav'nly melody.*

YOU *Judges*, that on Earth Gods people wield,
As *Husbands* Trees and Bushes in a Field,
Crop which you list, and which you list let grow,
And are as Gods Vice-gerents here below;
Lo here an emblem of your fickle fate,
And vain inconstancy of human state,
Who but this morning rul'd both far and neer,
Ere noon, as prisoners at the bar appear,
And who ev'n now were *Judges* over all,
Must by their Subjects judgement stand or fall.
Ambition base, light puff of worthless Pride,
How dost thou here vain mortals thoughts deride?
Them throwing like hand-balls against the ground,
That they again the higher may rebound,
And when as thou hast finished thy Sport,
Them leav'st all in the Dust in equal sort.
Oh happy *Elders* ! could your Conscience
Now plead, with *Samuels*, a just defence;

1 Sam. 12.

3.

That willing doth before King *Saul* appear,
 And people all, himself of fraud to clear;
 Whose Ox, whose Ass have I unjustly tane?
 Whom have I wrong'd, saith he, in Goods, or Name?
 Of whose hands have I taken less or more,
 To blind mine eys, and I will all restore?
 Before God and's Anointed (say they) we
 Acknowledge thee from all corruptions free:
 Thus all acquitted upright *Samuel*,
 Who many years had judg'd all *Israel*;
 But these two *Elders* had not rul'd one year,
 Ere they are both brought forth themselves to clear
 Before the *Judge*, and there to testifie
 Against themselves, their own iniquity.

Oh Peerless pearl of good sound Conscience !
 When we are call'd to plead our own defence,
 Especially before the Lord of might,
 Before whom all our deeds must come to light ,
 When Angels shall aloud their trumpets blow,
 And mortals all at once in flesh shall show,
 For to receive their just and final *Doom*,
 When all in person must to *Judgment* come;
 How cheerfull shall good *Consciences* 'bide?
 Whilst wicked with the Rocks may fall and hide
 Them from the vengeance of that justest one,
 Who retributes to all as they have done.
 As wisest *Solomon* when he could find

1 K. 3. 23. No certain witness to resolve his mind,
 When as two women did before him strive ,
 Whose was the dead , and whose the Child alive,
 Well knowing one of them the truth did know,
 Devis'd how by themselves it plain to show:
 So this young *Judge* in heavn'ly wisdom wise,
 Doth with the Lords and people thus advise.

Brethren, Lo here a question betwixt two,
 Which none on Earth, but they, do truly know;

The Dame denies what these accusers swear,
 Shee's one, they two, but both one party are,
 And Witnesses, therefore in Laws conception,
 They both are liable to just exception;
 Wherefore I will that one be put aside,
 Whilst th'other is examined and tri'd;
 ' God that from Heav'n the truth of all doth see,
 ' Will never let false Witnesses agree.
 When they are parted, first to Bar they call
 The Elder Judge, there to be seen of all;
 Who as base *Schemer* (of the cursing kind,
 After he was by *Solomon* confin'd)
 For passing's bounds, then brought before the King,
 (His guilty Conscience 'gainst him Witnessing,
 The wickedness he to King *David* did,
 When from his graceless *Absolom* he fled)
 Stood mute, amaz'd before the judgment seat,
 And, out of hope, no pardon doth intreat;
 So stood the Carle amazed, shaking, mute,
 Expecting God should vengeance retribute;
 Yet being old, and full of subtilty,
 Doth thus his own proceedings justifie :
 My heart is confident and bold within,
 Since all I did was but to punish sin;
 If in some circumstances fail I shall
 To be Accuser, Witness, Iudge and all,
 My Witness bearing thus I justifie,
 There was no more but we could testifie,
 And better we to bring this accusation,
 Than leave unpunish'd such abomination ;
 As for condemning, let the people say,
 Who were the only Iudges here to day;
 We never urg'd the rigour of the Law,
 We only testifi'd what we both saw;
 Let not her tears or beauty thee so blind,
 As she a patron for her sin may find;

1 Ki. 2. 42

Besides

Besides the proof which we by Oath have shown;
 Tis plain, we found her naked all alone.
 Alone? said *Daniel*, cancred Carle that hast
 Liv'd wickedly so long, and so unchast,
 The ungracious deeds thou acted'st in Gods sight;
 Shall here before us all be brought to light;
 False judgements thou hast given, and sore oppress
 The innocent, the guilty hast releast;
 Yet saith the Lord, *The Innocent and Righteous*
Thou shalt not slay, nor justify the unrighteous;
 We have well mark'd the wicked accusation
 Thou bring'st against this Daughter of our Nation,
 If, as thou swear'st, thou saw'st th'adultery,
 Tell now under what tree they then did lie?
 A Mulberry tree; the *Elder* then repli'd:
 Well, then said *Daniel*, now thou hast li'd
 Against thy self, the Angel of the Lord
 Stands ready to divide thee with a sword,
 Against thine own life thou hast testifi'd;
 Bring forth the other, put this wretch aside.

Simile.

As thief which fears, besides his guilty brest,
 That's fellow hath before the chest confest,
 Trembles and quakes at his Examination,
 And seeks to scape by nice equivocation,
 At last resolving still to hold his tale,
 Doth utter words that tend to's final bale;
 Ev'n so this second fears, his will not hold
 Agreement with the tale his fellow told;
 Or that his Brother might the truth confess,
 In hope of pardon for his wickedness;
 But in the end, 'tis his determination,
 No whit to alter his first accusation,
 And therefore with a feigned innocence,
 He boldly speaks thus in his own defence.

Brethren, since you to me this office gave,
 I know I did so well my self behave,

As

As guiltless now I need not be afraid,
To beg unto mine innocence your aid;
That you from me my dignity have rent,
And brought me to the *Bar*, I am content,
My shoulders of a burthen is well lighted,
For never I in Sovereignty delighted;
That which mine heart with grief doth now affect
Is, that you me of Falsity suspect;
That you should think I durst swear to a lie,
And not expect dread lightning suddenly:
Young man, God send thee honour in thy place,
Thy greatness build not yet on our disgrace;
What us befalls may come to thee as soon,
We judged in the morning, thou at noon;
Therefore beware, oh man, thou Iudgest right,
Thou know'st not who may Iudge thy self ere night;
What profit is't to me in this to lie,
And to condemn my true friends wife to die?
Good *Ioachims*, who were she chaste as fair,
They were a holy, noble, peerless pair;
But that whereof we now accuse this Dame,
I swear is true, who dares deny the same?

Then *Daniel* said, O thou of *Canaans* seed,
And not of *Judahs*, Beauty hath indeed
Deceived thee, and Lust doth ev'n thy heart
And all the powers of thy soul pervert;
Thus you with *Israels* Daughters dealt before,
And they for fear have plaid with you the Whore;
But *Judahs* Daughter, *Ioachims* chaste Bride,
Could never such foul wickedness abide;
But they that will have one condemn'd to die,
Ought of the time and place to testifie;
Then tell me truly, underneath what tree
Them companing together thou did'st see.
Under a Pomegranate, he then reply's.
Behold now all, how this vile villane lies,

Saith then the Iudge, the Angel with a Sword
 Shall thee divide, of God and man abhor'd;
 Had she in Orchyard to your lusts consented,
 This crime against her had not been invented;
 Well knew I this before by revelation,
 But would mak't plain by their examination,
 Before I unto judgment did proceed;
 Wherefore I, *in Gods name*, this sentence read;
 I *Daniel*, a Iudge by your Commission,
 Having with diligence made inquisition
 In cause pretended of Adultery,
 Between this Dame, and these two *Elders* by,
 And Witnesses in different tales so found,
 That thereby one the other doth confound;
 First do absolve from guilt this Chastest Dan. e,
 Restoring her to her good name and fame;
 Next I pronounce, that who so up shall rise,
 And 'gainst his Brother falsely testifies,
 Ought justly to receive that punishment,
 Which wickedly he to his Brother meant,
 Do to him as he would have done I say,
 So ill from *Israel* is done away,
 And so shall other hear of it and fear,
 And henceforth no false testimony bear;
 Let not your eys of them take least compassion,
 Respect not greatness, person, age or nation;
 A hand for hand, for tooth tooth, ey for ey,
 A foot for foot, for murder let them dy;
 Never did any people say Amen
 More gladly to the Preachers prayer, when
 He for the safety of the King doth pray,
 And their confusion that would him betray,
 Than all the multitude their shoutings raise,
 To bless his Iustice, and their maker praise.
 God that from fraud delivereth the just,
 And from the wicked, all that in him trust.

The Sen-
tence.

Deu. 19. 16

And

And as when *Faux* that arcenal full fraught
With treason, mischief, and rebellious thought,
Plotting the death and utter desolation,
Of King, Priests, Nobles, and of all our Nation,
Because like *Susan* here we did deny
To leave our Lord, and to accompany
With *Iezabel*, in foul abomination,
With whom Earths Princes commit fornication,)
Condemned was by Iudges justest doom,
Lo all the People do together come
With joyfull hearts, unto his execution,
Where he receiveth justest retribution;
Even so when *Daniel* for false-witness bearing,
The *Elders* had convict in peoples hearing,
Upon them the whole multitude doth run,
And did to them ev'n as they would have done
To chastest Dame, so sin was done away,
And her blood innocent was sav'd that day.

My History is done, but not my song,
For they that all this while have held their tongue, }
Up now their Voices unto Heaven raise,
And for this Dames deliverance sing praise;
First old *Helchias* Spirit doth revive
As *Iacobs*, hearing *Ioseph* was alive,
And like to upright, godly *Simeon* old,
When he our Saviour in his arms doth hold,
Sings *nunc Dimittis*, Oh now let me die,
In *Susan's* found not least dishonesty;
And next his Wife like *Miriam* doth sing,
The noble praises of her Heav'nly King,
When as she saw her enemies confounded,
And all th' *Egyptians* in the Red Sea drowned;
Oh *Ioachim*, who can thy joy descry!
That thou conceiv'dst for her delivery?
He only that hath skill to touch the string
Of *Dauids* Harp, and Psalms like his to sing,

Can here describe the heav'nly melody,
Was made on Earth by this whole company;
Father and Mother for their Daughter sung,
The Children which about their Mother hung
Like fairest clusters of the fruitfull Vine,
Sing all with angelick sweet voice devine;
Lo all her Kindred, and her Servants sing,
And ev'n Dame Eccho seem'd from Heaven to ring
But 'twas not Eccho, but sweet Angels voice,
That for this Dames deliv'rance did rejoyce.
And now my Muse, the *Reader* only stays,
To sing one ditty of this stories praise.
Hark all chaste Ladies, all just Judges hear,
Both old and young unto my words give ear,
Let them like dew upon their hearts distill,
And silver drops which heavens on Medows spill;
Joachim, Susan, Helchi with me sing,
The glorious bounty of the righteous King; (voice.
And babes who scarce have learn'd to tune your
Yea, sucklings in his Noble strength rejoyce;
He, to whom earst you lifted up your eyes,
Now hears your groans, and listens to your cries,
And you delivers from *Bears* cruel paws,
The Lions throat, and Crocodiles foul jaws;
He in all ages past hath sav'd the just,
And those that put in him their hope and trust,
But never plainer have you heard or read,
Than here his providence discovered.

Susanna chaste to Iustice I compare,
The Elders two corrupted Judges are,
Who seek for pleasure, favour, gain, ambition,
Her to corrupt, but to their own perdition.
Judges corrupt, when you this story hear,
At Gods just vengeance tremble, quake, and fear;
And judging others for the like offence,
Condemn your own soul, guilty Conscience.

And think not when you find your selves unjust,
Such punishment is only due for lust;
Who for ambition, favour, fear or gain,
Do Iudge unjustly, merit equal pain.
You that project to prove by Witnesse,
Things false, for gain, or for maliciousness,
Lo here your fate in this example see,
Your testimonies never shall agree.
Old lechers that in beastly lust delight,
See here your deeds of darkness brought to light;
Who doth from Heav'n your secret sins behold,
Will one day to your shame, them all unfold.
Judges and people diligently try
The truth, before you one condemn to die,
For some for malice, some will swear for gain,
Of envy and ambition some will strain;
When as you see the accusers violent,
And offer Oath to prove their own intent,
Though it may seem them little to concern,
Yet warily, before you judge, discern.
Chast Dames! who rather had endure the shame,
Than privily your Consciences to blame,
Wait on the Lord, and in his laws delight,
So he will bring all wickedness to light;
Whilst *Susan*-like your innocence shall shine,
And be commended to succeeding time;
Henceforth let all the Ladies that live chaste,
Be with the Title of *Susannas* grac'd.

So far as *Isaacks* seed the Scepter sways,
And *Phœbus* doth divide the nights from days,
So far shall honour'd be chaste *Susans* name,
And all chaste Dames shall glory in the same;
And when as Witnesse do disagree,
Judges shall praise her honour'd chastity;
And *Daniels* prudent diligence admire,
And by his pattern, out the truth enquire.

Mark 14.
58.59.

In this she suffers like the *Holy One*,
 Who though he never ill had thought or done,
 Yet was accus'd for curst Blasphemie,
 But never could the witnesses agree;
 Lo wicked *Pilat* like these Elders stands,
 Washing before just Iudge, his guilty hands,
 But nothing but Hels Lake shall wash from thence,
 That guiltless blood, the blood of innocence.
 In these two wicked Iudges I do see,
 The Devill and the World accusing me,
 Whose malice surely had me overcome,
 Had not the Prophet to my rescue come.
 I see in *Daniel*, sitting on the Throne,
 A true resemblance of that *Holy One*,
 Who though he all things past as present knows,
 By Spirit which the truth to *Daniel* shows,
 Yet by discussing will make all things clear,
 That Men and Angels which his Doom do hear,
 May second it with final approbation,
 The justs reward, and wickeds condemnation.
 Go on, brave *Daniel*, in doing right,
 And thou shalt favour find in Princes sight,
 Gen. 42. *Cyrus* succeeds in *Persian* Monarchy,
 40. Who thee shall raise to high Authority,
 And like wise *Ioseph* place thee next his Throne,
 He *Egypt*, thou shalt *Persia* rule alone.

IN all thy Poems thou dost wondrous well,
 But thy *Susanna* doth them all excell.

R. C.

FINIS!

JOSEPH, OR PHARAOHS FAVORITE.

ECCLES. 39. 1, 4.

He only that applyeth his mind to the Law of the most High, and is occupied in the Meditation thereof, shall serve among Great Men, and appear before the Prince.



LONDON,
Printed for A. R. 1654.

THE

OF

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE



The First Book OF IOSEPH.

*Of him, whom God by Brethrens envy sent
From Canaan to Ægypt, to prevent
Great dearth, I Sing; thou that did'st him protect
In all his travels, me in mine direct.*



Ow dwelt the holy Patriarch *Israel*
At rest, in *Canaan* in his Fathers cell,
For *Esa* now did in *Mount Seir*
reign,

One Country could not all their
flocks sustain,

And having many storms and dangers past,
Now hop'd in quiet to have liv'd at last,
Freed from his Brothers hate and menacing,
From *Labans* cruel gripes and coveting;
His tears for loss of *Rachel* now are dri'd,
For *Dina's* Rape and *Simeon's* homicide;
His Sons abroad in peace their flocks do tend,
Ioseph at home his Father doth attend;

The first Book of Ioseph.

When lo ! an envions Spirit (which did read
In holy *Iacob*, *Isaacks* promis'd seed,
Which he to come of *Ioseph* most did fear,
Because he to his Father was so dear)
One day amongst the Sons of God appear'd
Before the Lord, desiring to be heard ,
And thus began, Dread *Thunderer*, be just,
Hast thou not rais'd up sinfull man from dust,
To make those Heav'nly *Mansions*, ay his own,
For which thou *Angels* in thy wrath hast thrown,
And damn'd ? yet we but once did thee displease,
But he offends each hour, yet lives at ease;
Iacob in *Isaacks* Tents doth quiet live ,
As with his *Blessing* he him *Peace* did give ;
And though by thy *Decree* man ought attain
To joys of Heav'n, by sorrow, care, and pain,
To him thou so benign and gracious art,
He sees the Pleasures, never feels the Smart;
So as it seems 'tis thy determination,
To make base Man for *Bliss*, Us for *Damnation*.
How hast thou blessed him on ev'ry side?
His Children many, his Possessions wide ;
His flocks abound and cover all the Land,
So thou dost bless all works that pass his hand;
Well may he serve thee for so great reward,
But touch him, thou shalt see his slight regard,
Vex thou but him, or any of his race,
And he will thee blaspheme unto thy face.
When thus th' *Almighty*, Say thou what thou can,
Iacob's a matchless, just, and perfect man,
Who feareth God, doth good, escheweth ill,
Try him, or his, so thou no blood dost spill.
Thus now had Satan his desires attain'd,
By *Iacob's* *Angel* till that time restrain'd;
And since for blood he could not get permission,
He privily sows Envy and Sedition,

Whic

Which make oft greater rents in Church and State,
 Than open enmity and known debate;
Simcon and *Levi*, once his instruments
 Of murther, under cover'd false intents,
 With the *two handmaids* Sons, shall kindle hate;
 And Envy, for to overthrow the state
 Of simple *Ioseph*, who in honest sort,
 To *Israel* brought his Brethrens ill report;
 And in plain meaning did to them unfold
 His dreams by day, which God by night had told;
 Which enviously this *Sp^rite* interpreting,
 As if he of his *Brethren* would be King;
 And for because he was to *Jacob* dear,
 And tales to him, as they suspect, did bear,
 He by their malice labours cunningly
 To ruine *Jacob*, and his *Family*
 In *Iosephs* loss; Thus did the *Envious Fiend*
 Project destruction, God, a blessed end.
 Little hereof thought good old *Jacob*, when
 He him to *Sichem* to his Bretheren
 Doth send, where wandring, he at last was told,
 That they at *Dathan* pastured their fold,
 On side of Hill which *Sol* with chearfull eys,
 Salutes, and comforts soon as he doth rise.
 Under a stately Oak, whose arms dispread,
 From Sun and Rain all under sheltered,
 Near fairest Meadows and the River side,
 These *Brethren* with their Flocks in Tents abide;
 More healthfull, pleasant, fruitfull, spacious plain,
 Was not in *Canaan* to be seen again; (leasure,
 Where whilst their Flocks do feed, they have good
 To leap, dance, caroll, sleep, and take their pleasure;
 And they that feel within diviner motions,
 In private shades may fall to their devotions,
 And imitate the plumed heav'nly Quire,
 Who in sweet notes Gods goodness do admire.

The first Book of Ioseph.

Hither comes *Ioseph*, where he first admires
The places fertileness, and fair attires,
For his own Coat, all party-coloured,
Seem'd nought to that the ground apparalled:
But his ten Brethren him no sooner spie,
But lo ! here comes the *Dreamer*, all do cry,
Come let us kill, and in some pit him cast,
Then see how all his *Dreams* will prove at last,
And when our Father misseeth him, wee'l say,
Some wicked Beast devour'd him on the way;
And had not *Providence* with-held their knife
By *Ruben*, they then taken had his life.
Full glad to see his Brethren was the Child,
And with a pleasing face upon them smil'd;
As little thinking by them to be sold,
As they at *Nile* his glory to behold.
As cruel *Cain* against his Brother rose,
When nothing less good *Abel* did suppose;
And as fierce *Simcon* came most cruelly
On *Sichem* looking for affinity ;
So *Jacobs* Sons unwares on *Ioseph* run,
Who kindly to salute them then did come;
One bends his fist, another draws his knife,
Another swears he'l tear from him his life ;
Wretch ! saith another, thou com'st for a spy,
That thou returning home may'st tell a ly,
And us disgrace in our old Fathers ear,
And be alone his joy and darling dear ;
Lo, saith another, we our sheaves must bring,
And do to thee obeisance as our King;
One saith, thou art the Sun, we Stars of night,
And must all bow, whence we do borrow light;
Then stripping off his party-colour'd Coat,
They blindfold him, and on his sholder smote,
And said, since thou divin'st and dream'st so right,
Reckon now which of us thee last did smite.

Whilst

Whilst Lamb-like he before the shearer lies,
Mute and amaz'd, yet thus at last replies.

Ah Brethren dear, though now too late, I prove
The peril's not so great in *Hate* as *Love*;
Cain mortal hate did to his Brother bear,
For that his offrings acceptable were;
My Father hardly scap't mine *Uncles* knife,
Because he was *Rebecca's* dearest life;
So did you and your Mother mine despise,
Because she gracious was in *Jacobs* eyes;
Now him, that never did nor thought you ill,
Because my Father loves me, you will kill;
To him once, I confess, I did relate
An ill report I heard, not for least hate
Or malice that my Brethren I did bear,
But that you knowing it, might better clear;
That which my Father did but folly deem,
To tell mine idle dreams, will you esteem
It capital? oh Brethren dear, forbear,
If not for love or pity, yet for fear
Of vengeance, which will follow fratricide,
Cains Curse shall ever on that house abide,
If all consent your brother here to slay,
Jacob hath lost eleven Sones in one day,
And whence shall then that blessed one proceed,
God promis'd in our Father *Isaacks* seed?
That cursed *Cham*, from whom these Nations come
Which here inhabit, never yet have done
So foul a sin; nor *Nimrods* cruel Sword,
Was ere in his own Brothers blood engor'd;
A brothers fight rough *Esau's* fury chases,
And makes him fall to kisses and embraces.
Look on my youth, not half so loth to die,
As to be slain by Brethrens cruelty;
Look on my innocence, behold my tears,
Respect your and my Fathers grayer hairs,

Who cannot but with grief and sorrow die,
 For loss of me by *Brethrens Butchery*.
 Oh ! never hope this murther to conceal,
 For though you your own lips should all up seal,
 These beasts, stones, trees, my blood to heav'n will cry
 For vengeance, on this bloody Felony;
 And that which now you think in secret done,
 Shall be made plain and clearer than the Sun;
 Now *Isaack* like I lie under your knife,
 And willingly as he, could leave my life,
 Were I perswaded 'twere the *Heav'nly will*,
 But herein *Sathans purpose* you fulfill,
 And your malicious envy satisfie,
 But Lord accept me as I guiltless die.
 These words proceeding from a soul oppress'd
 With anguish, wrought so in his *Brethrens brest*,
 That though they willingly all wish him slain,
 Yet each from blood-shed would his hands retain.
 Wherefore they him into a dry pit cast,
 With cold and hunger there to pine and wast,
 And suddenly they sit them down to eat,
 Ne'r pitying *Ioseph* that must starve for meat.
 So have I seen *ten Hounds of bloody kind*,
 Who long have chas'd, to kill the harmless Hind,
 When they have lodg'd her in the hunters gin,
 Whence never one escapes, if enter'd in,
 Turn to the Lodge, where for their labours meed,
 They on the heart and bleeding intrails feed.
 Poor *Ioseph* had thy *Brethren* now thee slain,
 Thou long since had'st been rid out of thy pain;
 But whilst thou seek'st by tears thy life to save,
 Thou now art buried quick within thy grave:
 What canst thou look for in this Dungeon vast,
 But even with cold and hunger here to wast?
 Depriv'd of Suns most comfortable light,
 And evill *Spirits* with horror thee to fright,

et as a favour this was done to thee,
thus are the Wicked Mercies crueltie.
 ut lo ! the Child to heav'n cries from the pit;
 and doth to righteous Iudge his cause commit;
 ord thou dost know how innocent I die,
 le save, and pardon their iniquity.
 s when fierce *Cain* (out of base envying,
 hat God should best accept his offering)
 ad *Abel* slain, his blood to heav'n did cry,
 o this Childs grievous *Lamentations* fly
 to Gods ears, who sends the *Ishmaelites*;
 irst persecutors of the *Israelites*,
 rom Brethrens malice *Ioseph* to set free,
 nd save his Life, though lose his Liberty;
 o he that late escaped being slain,
 raised up out of the pit again,
 hom to be rid of, and for present pay,
 is Brethren sell to be convey'd away.

And now large shadows from the Mountains fall,
 nd *Heav'n* with his black mantle covers all,
hæbus for rest in *Sea* his *Steeds* bestows,
 nd from her *Sea* of rest the *Night* arose;
 hen *Jacobs* Sons amongst themselves devise
 o cover their inhuman cruelties;
 nd as we ever see that one foul sin
 egets another, to lie hidden in;
 s some their foul *Adultery* to hide,
 ave first us'd *Drunkennes*, then *Homicide*;
 o these unjustly 'gainst their Fathers will,
 ne of the Kids then in his Flock do kill,
 nd dipping in his blood the colour'd Coat
 f *Ioseph*, it unto their Father brought,
 nd say, Now see good Father dost thou know,
 hether this be thy *Iosephs* Coat or no?
 s Turtle dear, when seeking for her love,
 e finds at Ev'n the Feathers of a Dove,

Begoar'd with blood, late party-colour'd gay,
 Concluding now her mate hath been the prey
 Of cruel Hawk, sends out most piteous cries,
 And in those dearest blooded Feathers dies;
 So good old *Israel*, whose dimmer sight
 Could scarce discern of colours by the night,
 Yet seeing *Ioseph's* Coat begoared red,
 Which lately was so finely coloured,
 For whom, though long he look'd, and did enquire
 Yet saw, nor heard least news of his retire,
 Cries out, 'tis *Ioseph's* Coat with blood defil'd,
 Some wicked beast devoured hath the Child;
 I sent him out alone unwittingly,
 And therefore guilty of the cruelty.
 So grievous were his groans and lamentation,
 They turn to sorrow all his habitation,
 And though his Sons and Daughters all arise
 To comfort him, the best they can devise,
 Yet still the good old man doth groan and cry,
Ioseph is lost, I in his Coat will die;
 He with wild Beasts is into peeces torn,
 I'll sooner cease to live, than cease to mourn.

Father said *Dina* then, th'unlucky Maid,
 Why should you without cause be thus dismaid?
 Before times I have often heard you say,
 Gods Angel you conducted in your way
 From hence ev'n unto the *Assyrian* plain,
 And thence from *Laban* brought you home again;
 Oh why should you despair then thus and fear,
 As God of yours had not as great a care?
 What because hear a bloody coat you see,
 Must it be *Ioseph's* needs? or if it be,
 He may, whilst he from cruel Beasts did fly,
 Forsake his Coat to scape more speedily;
 He that this Coat found loose upon the ground,
 Not any sign of murthering him found,

For found he either hand, head, foot, or bone,
Only this bloody Coat lay all alone;
Blooded it seems with jaws of cruel Beast,
Which on some other prey had made his feast.
Thus can the whole to sick good Counsel give,
And easier tis to teach well, than to live.

But *Ruben*, *Judah*, all his Sons may rise,
And daughters all to comfort him devise,
He rends his cloaths, puts sackcloth on his loins,
And for his *Ioseph* long time weeps and pines,
And mourning will go down unto his Grave
To *Ioseph*, whom he here shall never have.
Mean while to *Nile* the *Midian* Merchants hie,
Laden with Balm, with Mirthe, and Spicerie,
When *Ioseph*, whom if they could truly prize,
Was far more worth than all their Merchandize;
Did bondage base unto his noble mind.
More bitter than death to his body find,
But having none to whom to make his mone,
Goes sighing, sobbing to himself alone,
Untill a Merchant willing him to chear,
That he might fairer look, and sell more dear,
Enquireth of his Parents and his kind,
To put more pensive thoughts out of his mind

Know, saith the gentle Child, my Parents came
From *Heber*, whence we *Hebrews* have our name,
The fourth from *Shem*, first of that blessed seed,
Th' Almighty chose mankind again to breed;
My Father *Jacob* who the Birth-right bought
Of *Esau*, that Gods Blessing set at nought,
Was *Isaacs* Son, ev'n *Abrams* blessed seed,
In whom all Nations happiness may read;
My Mother *Rachel*, now depriv'd of life,
Was *Israels* first Love, but second Wife;
Laban both Son and Father in one night
Deceiv'd, of's Wife him, me of my Birth-right;

For

For when his thoughts in Nuptial bed embrace
 My Mother *Rachel*, *Leah's* in her place;
 Whereby my Brethren me in years surpass,
 But I them in my Fathers *Live* and *Grace*;
 For envy hereof, lo ! they me have sold.
 Thus briefly I my State to you have told.

The Children of the *Bond woman* were glad
 They one now Bound of the *Free womans* had;
 But while such talk makes shorter seem the hours,
 Behold they now may see brave *Memphis* Towres,
 Turrets which seem to dare the Starry skies,
 And Temples which like tops of Mountains rise,
 Whose *Fanes* and *Spires* all gilt with radiant gold
 They shining like the *Lamps* of heav'n behold,
 Which often with reflecting splendor bright,
 Seem to obscure *Sols* clearest heav'nly light.

When thus the *Lad*, Good Masters, so must I
 Now call you, and will serve you chearfully,
 Tell me what glorious Buildings yonder be,
 Whole like in *Canaan* I did never see;
 Which seem, except mine eys me much do fail,
 Like to a City that on Sea doth sail;
 Or *Noahs Ark* which floting on the Floud,
 Preserv'd all kind of Creatures with their food,

Boy, saith the Merchant, this is *Ægypt's* Plain,
 Where never yet did fall a drop of Rain;
 The waves you see are sev'n-fold headed *Niles*,
 Which now doth overflow the richest Soils,
 Whence ever *Sol* by his all-quickning heat,
 Rais'd Corn and Grass for Man and Beast to eat;
 There where you see the Flood like Seas appear,
 Will be a Harvest twice within a year;
 Besides, no mortal wight could ever wish,
 Then's there more plenty of most dainty Fish;
Abram the Father of great *Ishmael*,
 (From whom our Nation) Famine did compel


or succour to descend into this Land,
 Where he is said to make them understand
 The nature of the highest *Deitie*,
 Forms, Laws, and Natures of the Starry Skie,
 And first them taught to measure out their year
 By Suns just course; For it doth plain appear,
 That they till then the Moon did measure by,
 Which makes them boast of such antiquity,
 And reckon in their annual computation,
 Thousands of years before the Worlds Creation;
 But though he gave them in all *Arts* direction,
 Yet never brought they one to such perfection.
 As that we call Divine *Astronomie*;
 For in this Country best they might describe
 The forms and Orders of the *Lamps* of Night,
 Where never Clouds obscure them from their sight.
 First in *Caldea* *Abram* learn'd this skill,
 And grew so well acquainted with Gods will,
 He knew all things, they say, by Revelation,
 Past, present, future, from the Worlds Creation,
 Till that last minute that it could expire,
 Which as by *Waters* erst, shall be by *Fire*.

Indeed, saith *Ioseph*, I have heard it told,
 The first man *Adam* Prophecied of old
 The Worlds destruction twice, for sins just hire,
 The one by *Water*, th'other by the *Fire*;
Setb therefore *Adams* Scholar and his Son,
 Not knowing which was first, of earth and stone
 Two Pillars built, the earth against the Fire,
 The stone to stand 'gainst Waters raging ire,
 Where *Arts*, which long experience had observed,
 He unto future ages fair preserved,
 The earthen Pillar perisht in the Flood,
 The Stone the Waters violence withstood;
 These *Haber* finding after published
 In *Syria*, where first learning flourished;

Till *Abram*, who herein did all excel,
 Came down to *Ægypt*, and as you do tell,
 Convert with one they called *Mercury*,
 Whom, with these *Arts*, he taught the mystery
 Of one true God-head, and the Worlds creation,
 Who read the same unto their neighbour Nation;
 Whence now they are, and shall in time be spread
 Through all the Earthly Globe inhabited.

Thus they discourse, as if they would foretel
 Of *Gentiles* all, which after should excel
 In *Arts* and *Sciences*, which now disspread,
 As men, through all the Earth on which we tread;
 For as the Earth empeopled was below
 By *Adam*, so all *Arts* and *Learning* flow
 First from the *Hebrews*, unto ev'ry Nation,
 As *Rules* and *Precepts* come by observation:
 But now the Cities Towers obscure the Skies,
 And make them hold their tongues, and use their eyes,
 The splendor of those buildings to behold,
 Where they the second time good *Ioseph* sold.

The End of the first Book of *Ioseph*.



The Second Book of JOSEPH.

NEver did *Adam* more lament and plain
For *Abel*, by his cruel Brother slain,
Than *Jacob* mourn'd for fairest *Rachels* Seed,
Nor would by any means be comforted;
All Day the Field his Lamentations hears,
All Night his Couch he watereth with his tears,
And if least slumber close his blubbring eyes,
Him thinks he sees a cruel Bear surprize
His dearest *Ioseph*, crying out for aid,
And starting up awakes much more afraid;
His Spirits thus spent, his body wearied
With groans and tossing up and down his Bed:
Lo aged *Isaack*, who had long been blind
Of's fleshly eyes, but yet of clearer mind,
Comes to his comfort, being thither led
By *Benjamin*, who to him ministred;
Long stood he mute, and to the grievous moans
Of his blist *Jacob*, ecchoed with groans,
Till's heart with sorrow ready now to break,
With words all weight, he thus begins to speak.

Dear Son, the staf and comfort of mine age,
The blessed fruit of holy Marriage,
Far more to *Me*, than to thee *Ioseph* dear,
Mine only Son by *Promise*, but thou here
Hast *Benjamin*, by thy beloved Wife
Fair *Rachel*, whilst she liv'd thy Joy and life;

Not that I *Ioseph* dead or lost do fear,
 God that of me and *Abram* had such care;
 Hath no less of thee and thy blessed seed,
 In which all happiness is promised;
 And if of all, of him especially
 Who is the chief of all thy Family;
 To whom the *Sun*, the *Moon*, and *Stars* must fall,
 Whose *Sheaf* his Brethrens *Sheafs* must worship all;
 Of these two Dreams I was a due observer
 And read thence he shall be a great preserver,
 A figure of that *Saviour* great, which shall
 Himself by losing save himself and all.
 Thus was I once lost to my *Faithfull Sire*,
 When on the *Alter* kindled was the fire,
 The knife was ready lift up by his hand,
 To Sacrifice my Life at Gods command;
 Thus thou as lost, for more than thrice seven years,
 Bewail'd wert by mine and *Rebeccas* tears,
 When *Esaus* wrath thee drave to *Syria* Plain,
 But God *Almighty* brought thee home again;
 And I presage before the revolution
 Of thrice sev'n years, God will the whole solution
 Of *Iosephs* Dreams with joy to thee unfold,
 Which shall revive thy Spirit then being old;
 "Before great *Blessings* God doth *Crosses* send,
 "That we may on his *Providence* attend,
 "And see the riches of his *Grace* more clear,
 "Which hardlier here obtain'd, we hold more dear;
 Thus *Isaack* doth interpret Visions dark,
 As great *Mathuselah* at building th' *Ark*,
 Who liv'd untill the year of th' *inundation*,
 As plain appears by *Ages* Computation;
 Good *Israel* was wonderfully mov'd;
 At sight of those he reverenc'd so and lov'd;
 His *Benjamin* but newly taught to stride,
 Of his blind *Grandfires* step; then being guide;

Both which seem'd two good *Angels* to him sent
From heav'n, to ease his grief and discontent ;
Wherefore soon rising on his weary bed ,
Having his Father duly honoured ,
He answers with a piteous sigh and groan,
Ioseph is gone, and I am left alone;
Dear *Rachel's* first born, whom to make my Wife,
I was a Servant best part of my life ;
After we had been married fourteen years,
Rachel and I, with Prayers, Vows, and Tears ,
Begg'd him of God ; then did my years expire,
Which *Laban* for my two Wives me did hire ;
One Daughter and ten Sons I had before ,
By *Leah* sev'n, and by my *Handmaids* four,
But I my *Ioseph* priz'd them all above ,
As I his Mother more than theirs did love ;
And though I Churlish did mine *Uncle* find
In many things, herein he was most kind ,
To pay me Wages ere my work was done ,
For I had *Rachel* ere that I begun
My first years Service, whereby sev'n years seem'd
But a few days, so I her love esteem'd.
No man had ever more experience
Than I of Gods good Grace and Providence;
When I was first to *Padan Aram* sent ,
I only with my Staff forth from thee went
To *Bethel*, where th'Almighty Lord to me
Appear'd by Vision, promising to be
My God, and to my Seed the Land to give
Whereon I slept , which firmly I believe;
Then did I vow , so he would me protect
Safe in my Journey, and my ways direct,
Giving me Bread to eat , and Cloathes to wear,
The Tenth of all I had, to offer there ;
God gave my asking , and abundance more,
So as I thence return'd with stock and store ;

And though I long forbare my Vow to pay,
 God never me forgot unto this day.
 I confident, beyond all hope can prove
 I him shall see again whom so I love,
 At the last day; till then he's dead and gone,
 No hope before of Resurrection;
 This is his colour'd Coat, begored red
 By jaws of Beasts, which on his Carcass fed;
 Were I now blind, I happy were, then could
 I not this dismal spectacle behold.

But if, saith *Isaack*, he hath chang'd his Tent
 For heav'nly home, why should you thus lament,
 As without hope? since now he is at rest,
 Let likewise the remembrance of him rest;
 Weep you, because your loss turns to his gain?
 Your mourning cannot bring him back again;
 "God, our chief comforts oft from us doth rend,
 "Lest we too much on outward means depend;
 It may be, you your love so on him set,
 You thereby did your love to God forget,
 Then's Iustice justly him from you hath rent,
 And Mercy gives you cause now to repent.
 But whether *Ioseph* living be, or dead,
 Let little *Benjamin* stand in his stead;
 What your affection so to him inclin'd,
 You ev'n the same in *Benjamin* shall find,
 Of *Rachel* both begot in marriage bed,
 Only this last she never suckled,
 For in the pains of Birth she left her life,
 Thus he a tender Nurie lost, thou a Wife.

This *Isaack's* rubbing on an antient sore,
 Made *Israel* lament more than before;
 So as the Child, who still was standing by,
 To hear such mourning, weeps for company;
 And as a *Parret*, newly taught to prate,
 The voice doth of another imitate,

So cries the Boy, good Father, *Iosephs* gone;
 And I alas ! here left am all alone ;
 'Tis this fine colour'd Coat he wont to wear,
 Good Father let us it to *Ioseph* bear,
 (For that was ever under *Iacobs* arm)
 He may have need thereof to keep him warm.
 These pleasant reasons from the wittie Child;
 Old *Iacob* of his sorrows so beguil'd,
 He was content a while his heart to ease,
 The better this his dearest Boy to please;
 And since he *Ioseph* thought dead, and at rest;
 By little he his *Lamentations* ceast,
 But ever little *Benjamin* would cry,
 To let him go to *Ioseph* by and by.

My Boy, saith *Jacob*, if that thou wilt go
 To *Ioseph*, thou must first as *Ioseph* do,
 Be a good Boy, serve God, thy prayers say
 At Morn, at Night, and oftentimes a day;
 All lying, swearing, idle talk forbear,
 Duly obey and serve thy Parents dear;
 To any, nor of any speak least ill,
 And always be obedient to Gods will;
 For so did *Ioseph*, therefore I had given
 Him this fine colour'd Coat, but now in heav'n;
 He is most gloriously by God arraid,
 And sees all joys and pleasures can be said.

By this the Boy to imitate grows fain,
Ioseph in all, for hope of *Iosephs* gain,
 If *Jacob* any thing would have him do,
 Say *Ioseph* did it, he would do it too,
 If he from any ill would him retain,
 Say *Ioseph* would not do't, he would refrain;
 All which he so well Ordered, that in fine,
 The Boy was measur'd all by *Iosephs* line,
 And *Iacob* so delighted therewithal,
 He leaves his couch, and comes down to the hall,

Where ever *Benjamin* his darling dear,
 Was ready with his pratling him to chear,
 Till in the end his love so on him set,
 Makes him all grief for *Ioseph's* loss forget;
 And pleasure take in *Benjamin* now more;
 Than he in *Ioseph* ever did before.

So doth one for his Wife oft weep and cry,
 As, after her, he would not live but die,
 Forbears his meat, till time of mourning past,
 Then Cheares his spirits, and falls to his repast,
 And suddenly a second marriage proves,
 Whom he more dearly than the former loves,
 And so his dear affection on her sets,
 He all his former sorrows quite forgets.
 Thus liv'd old *Jacob* many happy yeers
 With *Benjamin*, but wisely he forbears
 Him to adventure once out of his sight,
 Lest as good *Ioseph* him befall it might. (past,

Twelve times through all the Signs the *Sun* had
 And now through *Gemini* was making hast,
 When he more kindly on his *Paramour*
 The *Earth* did shine, than ever heretofore;
 Which made the superstitious *Canaanite*
 Adore this *Planet*, as a God of might,
 And by *Religion* of his own devising,
 To worship the *Sun-setting*, well as *rising*;
 And amongst other their inventions vain,
Don Phœbus to leave *Delos Ile* they feign,
 To Court the *Nymph* of *Jordan* for his Bride,
 And her to honour with his fertile side;
 Therefore her banks he richly doth adorn,
 And Hills and Valleys fills so thick with Corn;
 The eared *Lands* seem a continued plain,
 Whose ears of Corn stoop to the ground again,
 And she proud of the honour of his Rays,
 Her Bosom all with fragrant *Flowers* begays,

The more him with sweet savours to delight,
 And seem more fair embellisht in his sight;
 Which made the Hills and Dales to laugh and sing,
 And all the Birds with sweetest warbeling,
 With them to tune sweet ditties to his praise,
 Whose heat and light divides the night from days.

Seav'n times this *Gyant* his full course had run,
 And ended where his travel he begun,
 Whilst *Iordans Nymph* continues in his grace,
 Which *Canaan* made the happiest fruitfull place
 Of all the Regions, where Suns fertile heat,
 Doth cause the Laborer with joy to sweat.
 But as we always after *Drought* see *Rain*,
War after *Peace*, and after *Pleasure Pain*,
 So after plenteous and fruitfull years,
 Great famine, want, and scarcitie appears
 In *Canaans* Land; for seav'n years being past
 Of Plenty, Famine all the World doth wast;
 Therefore they that of late *Sol's* marriage feign'd,
 Now of his wrath and jealousie complain'd,
 That he which with his beams late cherished
 All Fruits, the Earth in fruitfull bosome bred;
 Was so inflam'd with Jealousie and Ire,
 As if he all the Earth would set on fire;
 So as he either would her seeds not daign
 To quicken, or if that the hopefull grain
 Promis'd a fruitfull harvest at the last,
 He in his fury all would burn or blast;
 Thus did those Heathen of Gods Wonders fable,
 And Vainly constru his works admirable.

But good old *Israel* who, like *Lillie white*
 Amongst the *Thorns*, fear'd God and did upright;
 The glory they did to the *Creature* give,
 Gave the *Creator* who doth ever live,
 And looking on the Author of this store,
 For this his greater plenty honours more.

And takes the Famine for a Chastisement ;
 To man for sin , that so he might repent ;
 But as the Plenteous store did nothing breed
 But Pride and Follies vain in *Canaans* seed,
 (Excessive Rioting, Lust, Drunkenness,
 Amongst the Rich; Niceness and Idleness
 Amongst the Poor) who Swinishly ev'n all
 The Acorns eat, but look not whence they fall,
 Consuming all the Corn their Land them bears,
 Not laying up least store for dearer years ,
 But loathing and despizing coarser grain,
 Transport it as superfluous for their gain,
 So when the Earth deni'd like store to bring
 All fall a grudging and a murmuring ,
 And *Sol*, whom they so honour'd at the first
 For his high favours , for his fury, curst;
 And those which late so plenteously were fed,
 In the first year, are like to starve for bread;
 Yea holy *Jacob*, though he were exempt
 From *Canaans* sin, yet in their punishment
 Doth bear his share, and now for want of Bread
 He fears the ruine of himself and seed ;
 And though he sole relyeth on Gods Grace,
 Of which he had good trial in like case,
 Neglects no means to make supply of store ,
 But thus bespeaks his Sons, I heretofore
 When Plenty in your fields did so abound,
 Wist that a man amongst you might be found;
 Who wisely would for future wants provide,
 But folly 'tis for *Had-I-wist* to chide,
 We hear there's store of Corn in *Egypt* land ;
 Yet one doth gazing on another stand,
 Oh hast you thither Bread from thence to buy,
 To save alive us and our Family.
 The Brethren ten, (for *Jacob* would not send
 Down *Benjamin* with them) do soon descend

To *Ægypt*, where near *Memphis* on the way
 A grave old *Sage* they overtook in gray,
 Who seem'd by his grave gestures and his motions;
 To be a *Hermit*, now at his devotions.

As *Isaack* going out one Ev'n to pray,
 Seeing his Servant lighting on the way,
 With fair *Rebecca* veil'd, and all her train,
 Left his devotions them to entertain;
 Ev'n so this *Sage*, whose eys on heav'n were plac'd,
 As they would thither ere his body hast,
 Seeing these gentle strangers there alight,
 And him to mutual courtesie invite,
 Leaves his devotions, and of them inquires,
 (Knowing they *Hebrews* were by their attires)
 In their own language, what, and whence they are,
 Which true and plainly they to him declare;
 And farther tell him that a Famine sore
 Had now consum'd their Corn, and all their store,
 Compelling them from *Canaan* to go down
 To *Ægypt*, where they knew none, nor were known;
 Therefore, saith *Ruben*, may we you request
 Us strangers to inform, as you may best,
 Of your condition first, next of your King,
 Your country, and your form of Governing;
 And if, as Fame reports, here's store of grain,
 And how and where we may the same obtain,
 For here, ev'n as at home, we see all wast,
 No future harvest, nor least sign of *Past*,
 And therefore with my Brethren I desire
 To know the cause of what we so admire,
 Without a *Seed-time* or a *Harvest*, plenty,
 And *Garners* full, although the *Fields* be empty.

Brethren, said *Trismegist*, for so he hight,
 I first must here lay open to your sight,
 That *Being's Goodness*, *Power*, and *Providence*,
 By which we all have *Motion*, *Being*, *Sense*,

Who, the *first cause* of all doth things dispose
 By *seconda*, these we see, that keeps he close;
 I am a *Priests* and *Princes* eldest Son,
 For *Priests* and *Princes* are in *Ægypt* one,
 And to the *Sun*, as was our Country guize,
 Was consecrate to offer Sacrifice,
 Great *Trismegistus* was my ancestor,
 A *King*, a *Priest*, and a *Philosopher*;
 Soon as my Tongue mens words could imitate,
 And, though with little understanding, prate,
 My Parents me instruct to learn by heart
 The rules of *Wisdom*, and the laws of Art,
 The aspects of the *Stars*, their several ways,
Conjunctions, *Orders*, *Interposings*, *Stays*,
Flying of *Birds*, *Beasts* intrails, and in fine,
 All that might make with them a sound Divine;
 And well I profited, for ere least hair
 Of *Silver*, with my *Golden* did appear,
 The *Wise*st, I of all my Peers was deem'd,
 And most in *Temple* and in *Court* esteem'd;
 Could best of all expound the hardest *Theams*,
 Tell men their *Fortunes*, and interpret *Dreams*;
 Thus I the *Oracle* was many a year
 Of *Ægypt*, and of all the Countries near,
 Till that high *Wisdom* which things future knows
 As present, them by *Dreams* to *Pharaoh* shows.

Fast by a *River* side him thought he stood,
 Whence came up seav'n fat *Kine*, well fleht, and good,
 And other seav'n ill-favour'd lean, that hour
 Came up, and all the fair ones did devoure.
 Again he slept, and saw seav'n *Ears* of *Corn*
 On one root, well-set, rank, and goodly born,
 Which Seav'n thin blasted, spoil'd and eat up clean,
 Then *Pharaoh* wak'd, and lo! it was a *Dream*;
 The morning come, and he sore troubeled,
 His *Southsayers* are all assembleled,

Pharaoh

Pharaoh thereof to us makes declaration,
 But not a man can give th'interpretation,
 Our *Spheres, Spels, Circles, Birds, nor Sorceries,*
 Had power to discern these mysteries;
 Then *Pharaoh* mov'd, and thenceforth grieving sore,
 Forbears his meat, and comes abroad no more,
 Untill his *Butler*, rais'd again to grace,
 Who had forgot his friend in wretched case, (light,
 Till twice twelve times the *Moon* with borrowed
 Had fill'd her horns, (for friends once out of sight,
 Are ev'n as soon out of a Courtiers mind,
 "Such Curtesie in Court most Scholars find :)
 Thus said to *Pharaoh*, Sir you cannot yet
 Chuse but remember, how you did commir
Me and your *Baker* to your *Stewards Ward*,
 For some misdeeds, which you of us had heard,
 Where in the *Prison* we a young man found,
 In whom divinest wisdom did abound,
 For we a several Dream had in a night,
 Which told to him, to us he read aright,
 The *Baker* to the *Gallows*, I to *Grace*
 Should be restor'd, and all in three days space;
 This of our *Dreams* th'interpretation was;
 All which you saw most truly came to pass;
 Thus ends the *Butler*, *Pharaoh* glad to hear
 Of ought might ease his longing, wisht him there,
 Who quickly sent for shav'd, apparel'd white,
 As him became to stand in *Pharaoh's* sight,
 Heard, and as soon his *Dream* did right expound,
 Which by 9 years experience true is found.
 For these *seav'n fair Kine, and rank gooldy Ears,*
He did interpret seav'n fat fruitfull years,
The seav'n thin, starved, which did them devour,
Seav'n years of Famine ; in a luckie hour
 For *Ægypt*, for thus store we up did lay
 In fruitfull years against this evill day;

And

And not sole happy for our *temporal* store,
 But *spiritual*; for many who before
 (Long led in ignorance and error blind,
 Till they *Gods* Truth by good experience find)
 To *Stones*, and *Stocks*, *Sun*, *Moon*, and *Stars* did fall,
 Now worship God the Maker of us all;
 Of which, for ever (blessed be his name)
 A thankfull one I, though th'unworthiest, am,
 And having all *vain Worldly* joys forsaken,
 Now to *Devotion* sole my self betaken.

Thus ends the *Sage*, when *Indah*, holy *Sire*,
 Hearing thy words, *Gods* goodness we admire,
 Happy that God hath kindled in thy breast,
 The holy *Fire* these *flames* do manifest;
 But tell us what became of that great *Sage*,
 Which of such store and famine did presage;
 You told us how the Butler him neglected,
 But how hath *Pharaoh* his desert respected?
 For great ones for the most part do despise
 The poor, though they be ne'r so just and wise;
 And though the Land is by their wisdoms guarded,
 They are not long respected or rewarded.

That's th'nd, saith *Trismegist*, for which I told
 The rest; when as King *Pharaoh* did behold
 Such heav'nly wisdom, in such youthfull years,
 (For scarce six *Lustres* in his face appears,)
 Who counsel'd him with speed for to provide
 A man of understanding, that might guide
 His under Officers, through all the Land,
 To store up plenty under *Pharaoh's* hand,
 The fifth part ev'n of all their Corn and Seed,
 To feed the people in the time of need;
 The saying seem'd so good in *Pharaoh's* eys,
 And all his Servants, that they soon devise,
 (Because no man in *Ægypt* could be found,
 In whom the *Spirit of God* did so abound)

To place him over all his house and Land ;
 That all might be ev'n as he should command ;
 Thus now he with the King is all as one ,
 He only sits above him in his Throne ;
 Him then most sumptuously apparelling ,
 He made the *Lord* and *Keeper* of his *Ring* ,
 The which he used as the publick *Seal* ,
 For all his *private state* and *Common-weal* ;
 And in his second *Charet* bravely plac'd ,
 And with the highest Princely honour grac'd ;
 This is the *Man* hath stor'd up in the *Land* ,
 Great *heaps of Corn* in number like the *Sand* ;
 For as the *Sands* cannot be numbered ;
 No more the Plenty he hath gathered .
 Now twice the *Sun* hath his full course nigh past ,
 Since all our *Lands* have barran lien and wast ;
Vilus no more our *Felds* hath watered ,
 Nor fertile dewes our fruits have cherished ;
 And now the *Dearth* in all the *Land* is sore ,
 As well amongst the *Richest* as the *Poor* ;
 The *Garners* open'd are , and there is sold
 Great store of *Corn* ; nor doth this Prince withhold
 From strangers his Provision , for well-nigh
 All *Regions* hither come them *Corn* to buy ;
 This man will you for *Money* *Corn* afford ,
 For he's *wise* , *gentle* , *just* , and fears the *Lord* .
 But , whilst the *Sage* to them this tale relates ,
 They unawares approach near *Memphis* gates ,
 Then to his *Cell* returns the aged *Sire* ,
 They hast unto the *City* to enquire
 More of that *Prince* by whom the *Corn* was sold ,
 Where they their *Brother* , though unknown , behold .

The End of the second Book of Joseph.

The



The Third Book of J O S E P H.

NOW is the time that all the *Sheaves* must bend
 To one, now rais'd on high upon his end,
 The *Sun*, *Moon*, and the *Stars eleven* must now,
 To whom they meanly erst accounted, bow;
 For *Ioseph* now by due desert and right,
 Is plac'd in *Honours Chariot* shining bright,
 And all the *Corn* the *Treasure* of the *Land*,
 Under his sole disposing and command;
 For this same *Ioseph* whom the *Hebrews* sold,
 Is he of whom great *Trismegist* erst told;
 Who *Corn* had heap'd up numberleis like sand,
 And was the *Ruler* over all the *Land*.
 When lo! the *Brethren* ten before him brought,
 Low bowing to the ground, him thus besought;
 Great Lord, whose wisdom and deserved grace,
 Gives thee in *Ægypt* ev'n the second place,
 Whose *Prudence*, *Honour*, *Glory*, and *Renoun*,
 Through all the habitable *Earth* is known;
 Vouchsafe to us thy *Servants* now such grace,
 As thou hast done to many in our Case;
 We *Brethren* all, one mans *Sons*, come to buy
Corn to relieve us and our *Family*,
 Except we by thy *Clemency* be fed,
 We and our *Race* must die for want of bread.

The Lord of *Ægypt* then who them did know,
 But was unknown, himself strange rough doth show

nd now remembring well his *Dreams* of late,
 or which these, that thus honour, him did hate,
 hus answers; See ! you have a fair pretence ;
 To buy you Corn and Victual from hence ;
 But you are come into the Land as Spies,
 To see wherein our strength and weakness lies;
 Is't like ten Brethren should so far descend,
 None left at home their houses to defend?
 Or are you all without a house or home,
 And masterless about the Countries come?

Truly, saith *Indah*, we twelve Brethren be,
 All one mans Sons, of which thou ten dost see,
 The least, at home, doth with his Father stay,
 But no man knows where th'other is this day;
 To buy food are thy *Servants* hither come,
 For us and for our *Families* at home.

By this, saith then the *Prince*, the Truth I'l know,
 Whether you, as I say, be *Spies* or no ;
 For, *By the Life of Pharaoh*, no man home
 Shall go, before your younger Brother come ;
 Take them to Prison, till his coming tries
 The truth; *By Pharaoh's Life* you are but *Spyes*.

Then he three days committeth them to Ward,
 Whilst of an answer they themselves prepar'd.
 Thus, as Gods Minister and Substitute,
 He vengeance on their sins doth retribute,
 Sins now forgot, because so long since past,
 But though God's slow, he pays them home at last ;
 Yea then, when they themselves think most secure
 For *Ioseph's* wrongs, he pays them home and sure;
 Happy who make right use of Chastisement,
 Which is to hate, forsake Sin, and repent.

But, they in Prison, *Ioseph* doth advise
 Alone with God, how he may best devise,
 Them for their foul offences to correct,
 And yet his aged *Father* not neglect,

Whom

Whom fain he would relieve with store of grain;
 But fears his brethren will not come again:
 The third day therefore, thus saith *Ioseph*, hear,
 Do this and live, for I the Lord do fear;
 If you be true men, as you all affirm,
 Leave one man bound, the rest all home return,
 With corn for to relieve your Family,
 Then bring your Brother, and not one shall dy,
 But traffique here as true men in the *Land*,
 And I will free your *Hostage* from his Band.
 His word prevail'd, but they in Conscience
 Prickt for their cruelty, and foul offence,
 Long since committed 'gainst this Lord unknown;
 And thinking *God* now pays them with their own,
 Thus one to other to complain begin,
 Ah! how did we against our Brother sin,
 When his Souls anguish did to us appear,
 And he besought us yet we would not hear?
 Therefore on us, this trouble now doth fall.
 When *Ruben* thus, Oh! did I not you all
 Not to offend against the *Lad* desire,
 And now you see *God* doth his blood require?
 Little think they that *Ioseph* by doth stand,
 And all their speeches plainly understand,
 Who turns and weeps, yet soon returns again,
 So Friends afflictions tears from Friends constrain;
 Then taking *Simeon* he him binds with bands
 Before their eyes, and secretly commands,
 To fill their Sacks with Provender and Grain,
 And put their money in their Sacks again;
 So they return with Conscience tiring more;
 Than all the Miles from *Nile* to *Iordans* shore.

As when ten horsemen roving out for prey,
 Lose one of their dear fellows by the way,
 Though with rich Spoils they to the Camp return,
 All for him lost, lift up their voice and mourn;

So mourn these Brethren nine for *Simeon's* chain,
Their Brothers loss was greater than their gain;
But when *Gad* in the *Inne* his Sack unbinds
For Provender, and there his money finds,
Their hearts them failing, all are sore afraid,
That they as *Simeon* likewise were betraid;
Ah! what, say they, hath God upon us brought,
For all the wickedness which we have wrought?
This thing upon us all is justly come,
But most especially on *Simeon*,
Who was the cruellest, and rather would
Have *Ioseph* slain, than to the *Merchants* sold;
But when at home they to their Father tell
All that to them in *Ægypt* had befell,
And how that they for *Spyes* were taken there,
Imprisoned three days, and put in fear,
And that the Man there still kept *Simeon* bound,
Till by inquirie all the Truth he found;
And seeing also ev'ry man bring back
The money, which he carried, in his Sack,
The good old man was wondrously afraid,
That *Simeon* ev'n as *Ioseph* was betraid,
And said, my Sons you laugh my age to scorn,
You have my *Simeon* pawn'd or sold for Corn,
Else where should you provide such store of Grain;
And yet bring all your Money's home again?
But when they farther told him in a word,
How rough and stern they found the *Ægyptian* Lord,
And that their bringing *Benjamin* must try,
Whether or no they came the *Land* to Spy,
He thinks they likewise seek him to deprive
Of *Benjamin*, his dearest Son alive;
Wherefore he thus Laments and makes great moan;
His Brother's dead, and he is left alone;
If mischief him befall upon the way,
You bring my head to grave with sorrow gray.

The

The Dearth grows great, Corn's spent, *Iacob* in vain
Them bids for food to *Egypt* hast again.

We dare not see, say they, the Princes face,
Except our youngest Brother be in place,
We streight will go, so him with us thou send.

But ah! faith *Iacob*, what did you intend,
By telling of the man you had a Brother?

Alas, faith *Judah*, how could we do other?
He of our state and kindred did inquire,
Saying, what liveth yet your aged *Sire*?
Have you a Brother yet? we told him so,
Ah! how could we what he intended know?
But send the *Lad* with us, we instantly
Will bring you food for all your Family;
I am his surety, him of me require,
For ever let me bare thy blame and ire,
Except I bring him back: The fault is thine,
Else we returned had the second time.
Father, faith *Ruben*, let my Sons be slain,
Except I see do bring him home again.

As in some *Siege* when *Famine* grows so great,
That Mothers their own Children dear do eat,
One close her *Dearest* darling doth up hide,
Lest others her compell it to divide,
And rather chooseth ev'n to starve and pine
Than cleave her tender infant in the *Chine*;
So when the *Famine* now grows grievous sore
In *Iacobs* house, and like still to be more,
He starving rather chooseth to abide,
Than part with his dear *Darling* from his side;
But when he saw himself, and all his race
With dearest *Benjamin*, in equal case,
That all for want of Bread must starve and dy,
Except from *Egypt* they had new supply,
He said to them, Since needs it must be so,
A present at my hands take ere you go,

Balm, Spice, and Mirrhe, with best fruits of the land,
 Take likewise double money in your hand,
 And that brought back return, as it is right,
 It may be it was but some over-sight,
 And take your Brother with you, and arise;
 God send you favour in the Prince's eys;
 To free my *Simeon*, and this my delight,
 Thus of my Children I am robbed quite;
 With that he poured out a flood of tears,
 But hungry Stomacks had nor eys nor ears,
 But took the Spice and Money in their hand,
 And hast with *Benjamin* to *Aegypts Land*.
 From *Hebron*, three days Iourney, pass they right
 To *Memphis*, where they lodged all that night,
 Early i'th'morning, when as *Ioseph* sate,
 Dispatching Suters and affairs o' *State*,
 Amongst the other Suters in the *Hall*;
 He first one of his Brethren spies, then all;
 But most his dearest *Benjamin* he ey'd
 And therefore bids his *Steward* soon provide,
 And take those *Hebrews* to some private room,
 For he would have them dine with him at noon:
 'Tis fit that those whom *God* to *Place* doth call,
 Should be to strangers kind and hospital.
 Then brought to *Iosephs* house, they are afraid
 The money to their charges should be laid.

When *Judas* thus, the money we did find
 In our Sacks mouths, when we did them unbind,
 We have brought back, with money eke to buy
 New-Corn for us, and all our Family.

Peace, saith the man, your *Fathers* God you sent
 That treasure, I was paid and well content.
 And forth-with *Simeon* out unto them brought,
 Who each saluting other, as they ought,
 Enquire at first of one anothers wealth,
 But *Simeon* chiefly of his *Fathers* health.

Then are they to a stately *Parlour* brought,
 All hung with curious *Arras* richly wrought
 By *Iosephs* *Bride*, to whom he had made known
 His Kindred, there in curious colours shown,
 (For as her Lord, so she no time mispends,
 But duly with her Maids her work intends;
 Lo ! *Ioseph* is the Patern of her life,
 Thus a good *Husband* always makes a *Wife*.)
 The *Deluge* in the first peece was contain'd,
 Where but the *Ark*, nought on the floods remain'd,
 But they abated, Lo ! there cometh forth,
 All living creeping things upon the earth,
 With such variety and cunning wrought,
 As plainer folks them living would have thought,
 So skillful *Art* doth *Nature* imitate,
 The Dogs do seem to run, the Lambs to bleat;
 Here *Noah* offreth on an *Alter* built,
 Of all clean *Beasts* to cleanse sins foulest guilt;
 Good *Sem*, *Arphaxad*, *Selah* (of whose race
 Came *Heber*, whence the *Hebrews*) next had place;
 And *Pelag* next, who first divides the Land,
Reu, *Serug*, *Nahor*, *Tarah* next do stand,
 From whence comes blessed *Abraham*, by whom
 The Blessed Seed of *Sarahs* Womb should come;
 Here Angels him salute, with God he walks,
 And as two friends with God familiar talks;
 Here *Sarah* laughs to hear from her dry Womb,
 Seed like *Sea sand*, all numberless, should come;
 Here *Isuack's* Circumcis'd, here Sacrific'd
 By *Faith*, but for his blood a *Lamb* suffis'd;
Rebecca skins on *Iacob's* hands here cleaves,
 Here's Brother of his blessing he deceives;
 And blessed, streight flies from his Brothers wrath
 To *Laban*, where he both his Daughters hath;
 Here he returns, whom soon as *Laban* misses,
 With anger he Pursues, but parts with kisses;

Here

Here wrestles he with God, lo here he meets
 His angry Brother, who him kindly greets;
 Before one *Sheaf*, here ten *Sheafs* seem to fall;
 Here *Sun*, and *Moon*, and *Stars*, it worship all.

Here are ten Brethren playing in the shadows,
 Whilst all their Flocks are mowing of the Meadows,
 Like lively Shepherds all do dance and sing,
 That Woods and Hills with *Ecchos* seem to ring;
 When comes a Child in Party-colour'd Coat,
 Them to salute, but all fly to his Throat,
 And like so many Butchers 'bout a *Lamb*,
 Seek to bereave him from his dearest *Dam*;
 Of all the stories they did there behold,
 This had most life; For Iosephs wife had told;
 With her own hand it here so cunningly,
 A man would think he saw the the *Picture* cry,
 And on his knees with unfeign'd *innocence*,
 To beg his *Life* of their *Malevolence*.
 This made their eys those curious sights forbear,
 And gastly one upon another stare,
 And so amaz'd them, they now surely thought,
 God all their wickedness to light had brought;
 But now that *Ioseph* is return'd they hear,
 Therefore their Present ready they prepare.

As *Abram* when he had recovered
 His *Kinsman Lot*, and *Captives* with him led,
 Returning by the way with Bread and Wine,
 Was met by great *Melchizedeck* divine,
 And blessed, for that God now by his hand
 Had sav'd the *Prince* and *People* of the *Land*;
 Ev'n so good *Ioseph* who by pains, not sword,
 Had sav'd alive th' *Egyptians* and their *Lord*;
 And dayly from fierce *Famine* succoured,
 Such as had died else for want of Bread,
 Was met with *Presents* coming to his Hall,
 And blest as the *Preserver* of them all.

Amongst the rest these *Hebrews* louting low,
 Their Present offer him, who streight would know,
 How they did all, and if their Father old
 Liv'd still in health, of whom they last him told;
 And what is this your Brother young, said he,
 Of whom you told me? They all answer'd, yea.
 God blefs my Son, saith *Ioseph*, and retires
 To weep for joy, now having his desires;
 But washing's eys and face, he doth refrain,
 And to his Brethren soon returns again,
 So calls for meat, he by himself alone,
 Th' *Ægyptians* by themselves are plac'd each one,
 His Brethren by themselves, (for *Ægypt's* Nation
 To eat with *Hebrews* deem abomination)
 Are ranked as their ages do require,
 Which made them this due Order all admire;
 To all then from his Board he Messes sends,
 But five to one on *Benjamin's* he spends,
 Lo thus they all eat, drink, and make good chear,
 Till they had drown'd all sorrow, grief and care.

But *Ioseph*, who amidst his feasts doth mind
 Those, that abroad for hunger sterv'd and pin'd,
 Thinks of his Father old, and doth command
 His *Steward* for to fill, streight out of hand,
 The *Hebrews* sacks so full as they can thrust;
 And put their moneys in their sacks, as first;
 And in the youngest's sack his silver Cup,
 So in the morning e'r the Sun was up,
 They with their Camels laden are let go,
 But e'r they thence are gone a mile or two,
 Up gets the *Steward*, and them after hies,
 Whom over-taking, thus aloud he cries;

Ah! why have you rewarded ill for good?
 My *Master* of his *Grace* hath giv'n you food,
 And you his *Cup*, wherein he drinketh Wine,
 And wont to Prophecie and to divine,

Purloined have, oh it is evill done.

Good Sir, saith *Ruben*, think not any one
Of us would do such thing; the money found,
Last time, when we our sacks at home unbound,
Was brought to thee again, most truly told,
How should we then or Silver steal or Gold?
Dye let him wheresoever it is found;
We Bondmen to my Lord for ever bound.

He, saith the *Steward*, shall be bound, where we
The *Cup* shall find, the other shall go free;
Then taking down their sacks, they do begin,
To search from *Ruben*, ev'n to *Benjamin*,
There was it found, then all their cloathes rend,
And back again unto the Citie tend;
As Theeves who by the owner over-take,
In fresh pursuit, with goods about them take
And brought before the *Judge*, all mercy cry;
Without defence, for such their Felony;
So they to *Joseph* brought, before him fall,
And only unto him for mercy call.
What have you done, saith he, know you not I
Am able to Divine and Prophecie?

Ah! *Judah* saith, what shall thy Servants say,
Or do? How can we clear our selves this day?
God hath made plain thy Servants wickedness,
We are thy Bondmen all, we do confesse,
As likewise he with whom the *Cup* was found.
Nay, God forbid, saith *Joseph*, he be bound
Who had the *Cup*, the rest depart in peace
To your old Father, hast, Why do you cease.

My Lord, saith *Judah*, we have no defence,
Yet let me speak one word without offence,
At our last being hear, thou did'st inquire
Of this our Brother, and our aged *Sire*,
And we, thy Servants, true and plainly told,
We have a Father which is very old,

Who also in his age begat our Brother,
 The only Child alive now of his mother,
 His Brother's dead, and therefore more belov'd;
 By this, my Lord then answer'd, shall be prov'd
 The truth of all your sayings, bring him hither
 That I may see the *Brethren* all together;
 We answer'd, if the *Lad* should but depart
 From his old *Father*, it would kill his heart;
 My *Lord* repli'd, except he to this place
 With you return, forbear to see my face;
 We coming home, this to our Father show,
 Who to buy Corn again would have us go,
 But, we repli'd, except the *Lad* we place
 Before the *Man*, we may not see his face;
 Ah! saith our Father, you my Sons well know,
 That I had by his Mother, only two,
 Ones dead and gone, if this away you have,
 You bring my head with sorrow to the grave;
 Now if thou us unto my *Father* send
 Without the *Lad*, on whom his days depend,
 Soon as our *Father* misseth him, he dies,
 And we be Authors of his mileries.
 Besides, I surety for the *Lad* became,
 And if I bring him not, must bear the blame;
 How shall I then my Fathers face behold
 Without the *Lad* be there, except I would
 Bring on my Fathers house such wretchedness,
 As no mans tongue is able to expresse?
 With that like *Jordans* floods his tears do fall,
 And as he wept, so wept his Brethren all.

But *Ioseph* then no longer could refrain,
 But bids forbear, there may not one remain
 Within with him, whilst he himself declares
 Unto his Brethren, with such cries and tears,
 That the *Ægyptians* and *Pharaoh* hear
 His loud laments, and scarcely can forbear

To mourn with him, who kept them all from mour-
 But *Ioseph* to his Brethren soon returning, (ning;
 Saith, I am *Ioseph*, doth my Father live?
 Fear not my Brethren, I you all forgive.
 As when a *King*, that he discover may
 Some Traiterous plot, his body doth array
 In such a habit, as none can descry
 Him from one of that close Conspiracy,
 Till hearing all the Traitors Conjuring,
 He shews himself to be their Lord and *King*,
 So that they all stand mute, and in a maze,
 And gaskly one upon another gaze;
 So stand the ten, one looking on another,
 To see so high their late betrayed Brother:
 Thus at the last, the wicked men shall hide
 Their face at Sight of him they Crucifi'd,
 When on his Throne his glory they behold
 Like *Ioseph's*, who shall like to him be sold.
 But *Benjamin* poor harmless innocent,
 After he had indur'd this chastisement,
 At hearing *Ioseph's* name lifts up his eyes,
 And Louder now for Joy than Sorrow cries:
 So shall the innocent at last appear,
 To be absolved by their *Brother dear*.

Then *Ioseph* saith, My Brethren all draw near,
 I am your Brother *Ioseph*, do not fear,
 That very *Ioseph* you to *Agypt* sold,
 But be not griev'd therewith, nor do it hold
 A cruel thing; for God me sent before,
 For to preserve your lives with millions more;
 This is the second year, five are behind,
 When none shall reap, or mow, or sheafs up bind,
 God sent me to preserve your *Progeny*,
 And save you by a great delivery;
 Not you, I say, but God me hither sent
 And made me here, to your astonishment,

Great *Pharaoh's* Father, and giv'n free command
 Or all his House, and over all his Land.
 Hast to my Father, tell him in a Word,
 Thus saith thy *Ioseph*, God hath made me Lord
 Of *Egypt*; Tarry not, but soon come down,
 And thou shalt dwel on *Goshens* fruitfull Down;
 Thy Children, Childrens Children, and thy Flock,
 Beasts, Asses, Camels, all thy store and stock;
 Lo here I sustenance for thee will find,
 For those five years of Famine yet behind;
 Your own eys see, and *Benjamins* behold,
 I all in your own tongue have truly told;
 My glory here then to my Father tell,
 As you have seen, and hither hast to dwel.
 So weeping he upon the neck doth fall
 Of *Benjamin*, and he on his, so all
 He kisses, and doth after with them talk
 Familiarly, as they together walk.
 As when a Treasure in the earth is found,
Fames Trumpet doth it far and near resound,
 So *Fame* this news in *Pharaoh's* Court doth tell,
 Which pleased him and all his Servants well;
 Therefore he thus to *Ioseph*, Out of hand
 Thy Brethren send with Corn into their Land,
 To bring their Father and his Family,
 That they may eat my Lands fertility;
 Besides, I will my Charrets thou command
 For to convey your Father to my Land,
 With Wives and Children, let them leave their stuff,
Egypt shall furnish them with store enough.
 Then *Ioseph* hasting them away to send,
 Peace by the way doth thus to them commend;
 I will not now things past commemorate,
 Your grief and sorrow more to aggravate;
 For God hath turn'd your morn of grief and sadness,
 Unto a day of Feasting, Joy, and Gladness,

Yet patiently my loving Cōunsel hear ;
 And by your former harms learn to beware ;
 Let not that *wicked Envier* of mankind,
 Breed discords, strifs, or quarrels in your mind,
 Nor question or dispute one with another,
 Who's most in fault for selling of your Brother;
 Each of his sin unfeignedly repent,
 And give God glory who me hither sent,
 And all the evill you against me thought,
 Turning to good this great deliverance wrought;
 I send now *Charrets* by the *Kings* Command,
 To bring my aged *Father* to this *Land*;
 Ten *Asses* laden all with *Egypt's* good,
 I likewise send my *Father* for his food;
 And ten *She-Asses* lade with *Corn* and *Bread*,
 That by the way you may thereof be fed ;
Changes of *Rayment* I to each assign,
 These *five* my dearest *Benjamin* are thine;
 With these three hundred *Silver* peeces; so
 He hath his right, yet you no wrong I do;
 Let not your eye, cause I am good, be ill,
 'Tis reason good enough to say *I will*;
 Yet Nature may inform you of another ;
 He is my only Brother by my *Mother*;
 Envy him not because he in mine eyes
 Most gracious is, nor shall he you despise;
 Brethren in love and amity combind,
 Are like small sticks we in a *Fagot* bind;
 No force them bends while they remain in one,
 Dis-joynd a Child will break them all alone.
 Hast, Fare-you-well, fall not out by the way,
 W'offend against my *Father* by your stay.
 Lo ! thus they fly from *Nile* to *Jordans* shore,
 To tell their *Father* all you heard before.

Ioseph is yet alive, saith *Judah*, and
 Is Governor of all King *Pharaoh's* Land.

Alas!

Alas ! saith *Jacob*, come you me to flout,
Ioseph now lives in Heav'n I make no doubt,
 He was the *Prey* long since of cruel beast,
 I have his bloody Coat still in my Chest.

Ah ! saith *Dan*, to Gods glory wee confess,
 (Who hath laid open all our wickedness)
 That we our Brother out of envy sold,
 When we at *Dothan* pastured our fold,
 To *Ismaelites*, who after for their gain,
 In *Egypt*, where we found him, sold again;
 His colour'd Coat which doth with thee abide,
 We dipt in blood our foulest sin to hide;
 Lo ! now thy Sons on knees before thee fall,
 And for this our offence beg pardon all;
Ioseph unask'd our trespass did remit,
 Therefore good Father also pardon it.

As *Indian Merchant* on a sudden told,
 His Ship is safe arriv'd all lade with Gold,
 Which long since to be cast away he fear'd,
 Because he never tidings of her heard,
 First wavers, and it hardly can believe,
 Fearing lest he too sudden credence give;
 But when he sees the *Porters* bringing in
 The golden *Oar*, and *Ingots*, doth begin
 For to revive ; Ev'n so old *Israel*
 Misdoubts, when first he heard his Children tell
 Of *Ioseph's* life and glory great at *Nile* ;
 But when he thus had wavered a while,
 And saw the goodly Charrets *Ioseph* sent,
 To bring him and his household from their Tent
 To *Egypt*; and his dearest *Benjamin*
 Confirm'd it all for truth, behold within,
 The old mans spirit doth again-revive,
 And cries with joy, *Ioseph* is yet alive,
 God pardon you all your Iniquity,
 I will go down and see him e'r I die.

The End of the third Book of *Ioseph*.



The Fourth Book of J O S E P H.

NOW *Jacobs* tents abound with such great store
 Of corn, which they had wanted heretofore,
 As if God had *heav'n's windows* opened,
 And to his chosen thence had rained bread;
 Which he as lib'rally participates
 Unto his *Neighbours* and *Confederates*,
 Of whom then taking leave, soon as he might,
 He to *Bersheba* journeyed that night,
 Full twenty miles; where freed from heathen eyes,
 He to his God might offer sacrifice,
 And thus saith to his sons, This is the place,
 Where the *Egyptian Agar* first found grace,
 When as *God's Angel* made her see the well,
 Which sav'd the life of her and *Ishmael*:
 Here let us up to God an *Altar* rear,
 For sacrifice, that God which did appear
 To *Abraham* and *Isaack*, also may
 To us appear as well upon our way,
 And in our Journey us direct aright:
 Then in a *Dream* and *Vision* of the night,
 When sleep his bodies senses seized all,
 God to his *Soul* doth *Jacob, Jacob*, call.
I am the God unto thy fathers known,
Then fear not into Egypt to go down,
For I will go with thee, and make thee there
A mighty people: Therefore do not fear,

*But they shall come again : And Iosephs hand
Shall close thine eyes in the Egyptian land.*

*Then early from Bersheba all arose,
And in the Waggon all themselves dispose,
(Sixty sev'n, which, with Ioseph and his sons
Before in Egypt, just to sev'nty comes)
Leaving the high montanous craggy hils
Of Pharan, near th' Arabian rocky shels
Vpon their left hand; bend down on the right,
To that which the Egyptian sea is hight,
Where a plain way from thence to Egypt guides
O'r Sihor, which from Canaan it divides
By South, as great Euphrates doth divide
Chalde, by North, from Canaans fruitfull side.
Here Iacob, who doth all occasions take,
Gods promise certain to his sons to make,
Thus tels them, By this River's bordered
The land God promised to Abrams seed;
From this Egyptian River, all the lands*

1 King.
4. 21.

*Are giv'n us, ev'n to great Euphrates sands;
A King of Iudahs seed one day shall reign
O'r all from Sihor, to the river main;*

Gen. 15.
18. cal-
led there
the river
of Egypt
A City so
called.

*Sihor on South shall border Iudahs side,
Euphrates, Dan : so sure as God did guide
Ioseph to Egypt to provide us grain,
He to this land will bring us back again :
Then by this Proverb men shall understand,
From Dan unto Bersheba all the land.*

*Oh how can you incredible this deem,
Who have in Egypt Iosephs glory seen;
That harder was than this to bring to pass;
This promis'd, but that never hoped was:*

*Then, fording Sihor, they through Kedar past,
A Country barren, savage, wild and wast,
Call'd so of Kedar, son of Ishmael :
Here Iacob eke occasion seeks to tell*

Gen. 25.
13.

Of Gods great goodness them a *land* to give,
 Not fruitless, barren, where the dwellers live,
 As here, of Covin, Rapine, Theft and Spoil,
 But a most pleasant and well-water'd soil,
 Where plenty both of corn and wine do grow,
 A *land* which doth with Milk and Honey flow.
 Besides, what cause have we our God to praise,
 Who us conducts through these most dangerous ways
 Amidst these Robbers, without fear or dread,
 As late he at *Bersheba* promised?

There was a City, built of costly matter,
 A goodly outside, but it wanted water;
 Like to a lamp, that shineth fair and bright,
 But wants the Oyl, that should maintain the light:
 Or like some outside gallants complement,
 That lacks minds inward grace and ornament.

Called
 Ostracina,
 or
 Cheres.

From *Kedar* passing towards *Casius* mount,
 They up unto a goodly City mount,
 Where stood a goodly temple, dedicate
 To *Iupiter*, thence *Casius* nominate:

Plin. li. 5.
 cap. 22.

Not that huge mount which doth in *Syria* lie,
 Which one reports to be near four miles high;
 This City ev'n on *Egypt's* border stands,
 And is the utmost of the *Hagarian* lands:

Here *Iacob* grieves at the abomination
 Of his near kindred, and his neighbour nation,
 His unckle *Ishmael*, who with him came
 By *Hagar* from the loynes of *Abram*,
 And in his flesh receiv'd the *Circumcision*,
 But fallen to foulest heathenish superstition.

Oh my dear sons! beware, I speak to all,
 How you to foul *Idolatry* doe fall,
 Leaving that God, which made the heav'ns alone,
 To worship *Idols* made of wood and stone,
 And, by religion of mans vain devising,
 Adore *Moon*, *Planets*, *Stars*, *Fire* and *Sun-rising*.

How

How are we bound, above all other nations;
 To bless God for our often preservations?
 But most for that God us hath giv'n his light,
 And chosen us to worship him aright,
 This *Idol*, whom these heathen *Casius* name,
 With *Hammon*. *Iupiter's* the very same,
 In *Canaan* worshipt; ev'n that cursed *Cham*,
 From whence the *Canaanites* receive their name,
 Whom holy *Noah* in malicious pride,
 As *Ishmael* good *Isaack*, did deride.

Now five times had *Auroras* tresses bright
 Chased away the shadows of the night,
 Since *Jacob* came from *Hebron* with his train,
 And now was journeying on his way again
 To *Egypt*, when thus *Ruben* doth begin,
 That place where we last lodged, is the Inn,
 Where *Gad* his money in his sack did find,
 When he for provender did it unbind;
 Lo there before us is the fruitfull down
 Of *Goshen*, there above is *Ram'sis* town;
 Not one more pleasant, spacious, fruitfull plain
 For pasture is in all the world again;
 There *Pharaohs* pleasure is, that we shall keep
 Our Camels, Asses, all our flocks and sheep:
 Not ten miles thence are those two Cities great;
 Which *Pharaoh* holds for his *Imperial Seat*,
 The one call'd *On*, *Egypt's Metropolis*,
 The other *Memphis*, whose large circuit is
 By measure seventeen miles and more about;
 But *On* is three miles larger out of doubt;
 One with three thousand paces measure may
 Betwixt those two huge Cities, the midway
 There's *Iosephs* country house, whence to the Court
 He at his ease and pleasure may resort,
 Whether the King lie at his *Memphian Bowers*,
 Or in his stately *Ons* more princely Towers,

If God shall guide us in our journey right,
 Thou maist see yet thy *Iosephs* face ere night.
 Then *Iacob* sends out *Judah*, from that place
 To *Ioseph*, rightly to direct the face
 Of *Iacob*, and of all his sons and train,
 And hasten back to bring him word again.
 Then *Ioseph* takes his Chariot, for to meet
 His aged Father, and him duely greet ;
 As when good *Iacob* at *Mahanaim* met
 Gods host, in order like an Army set,
 When *Esau* threatned his last overthrow,
 So doth the glory of these worthies show,
 When they do both in *Goshens* plain appear,
 And each unto the other draweth near :
Ioseph begins to welcom his great *Sire*,
 And *Iacob* *Iosephs* glory doth admire,
 And but they *Idol-worship* both abhorred,
 They one another surely had adored.
 As when this *Iacob* after twenty years
 With *Laban* spent, to *Isaack* old appears,
 They each in other wondrously delight ;
 So do these *Worthies* two in mutual sight;
Ioseph forgets his honour and his state,
 And weeps on *Iacobs* neck, ev'n as he sate;
 And *Israel* forgets he was his son,
 And as did *Ioseph*, would to him have done.
 Clouds may, not *Muses* can expresse their tears,
 So long forbearance mutually endears
 Them each to other, when old *Israel*
 To *Ioseph* saith, Since I may with thee dwell,
 And see thee in such great prosperity,
 So ! willingly I am content to die.
 So have I seen a fair and tender *Lamb*,
 Surloynd by wicked hand from loving *Dam* ;
 Long mist, at last, when both do meet again,
 With loving Bleatings fill both hills and plain.

Iosephus
 ad Hero-
 um op-
 pidum
Iacobo
 occurrit.
 Ios. li. 2.
 Antiq.
 cap. 4.

Iosephus Yea so th'old man with joy was extasid,
ibidem. It wanted little but he there had dy'd;
 But pious *Ioseph*, with great care and pain,
 By chafing brought him to himself again.
 Both being then in *Ioseph's Chariot* plac'd,
Iacob begins thus with Gods favours past.

Many all done by *Chance* and *Fortune* deem,
 And little of Gods *Providence* esteem,
 I wish such would in all my life observe;
 How all mens actions here Gods purpose serve :
 It was not *Chance* made *Esau* set at nought
 His birthright, for a messe of *Potage* bought,
 Nor the device alone of my dear mother,
 That got my fathers *Blessing* from my brother,
 For's anger kindled thus, it forth me drives
 To *Laban*, where I children get and wives.
 'Twas *Labans* churlishness and avarice
 Inrich'd me, by a new and strange device,
 Colours before his *yeaning Ewes* to spread,
 Which made *white Sheep* bring *Lambs discoloured*;
 These he to me for wages did allow,
 And suddently they to a number grow.
 The murmuring of *Labans* sons constrain
 Me with my household to hast home again,
 Whom *Laban* follows with an angry heart,
 But God us made good friends before we part.
 Lo ! *Esaus* fear at *Peniel* by night,
 Brought me to wrestle with the Lord of might,
 Whole blessing so away his fury chases,
 He turns his threats to kisses and embraces.
Simeon and *Levi*, cruel instruments,
 From *Sichem* made me to remove my tents
 To *Bethel*, where my house of *Idols* clear'd,
 I up an *Altar* to th' Almighty rear'd,
 And paid my *Tenth*, as I to him did swear,
 When first from *Esaus* wrath I fled for fear;

And saw a *Ladder* which from *Earth* did tend
To *Heav'n*, whereby the *Angels* did descend;
Now last thy Brethrens envy spite and hate
By selling thee, have sav'd my life and state,
For but for thee we all had perished
Among the *Canaanites* for want of Bread.
That God caus'd all these things, it is most clear,
For in the most he did to me appear,
As late when I to *Ægypt* should descend.
Thus all doth on Gods *Providence* depend.

Long did I thee as dead lament and plain,
And never hop'd to see my Son again,
And so did *Isaack* thy dear Grandfire grieve,
But never would that thou wer't dead, believe,
In God he was so confident and bold,
And in the dreams which thou before hadst told,
As if, though blind, he had foreseen this day;
But now in heav'nly Ioy he lives for ay;
Some ten years since, him dying in his bed;
I and my Brother *Esaú* buried.

Oh! my dear Son, my soul is much delighted,
As to relate, ev'n so to hear recited
Gods goodness towards his, therefore unfold
How God preserv'd thee, since thy Brethren sold
Thee to the *Ishmaelites*, for thrice seav'n year
Are past, since I least news of thee did hear.
Good *Jacob* had no sooner made an end,
But *Ioseph* was as ready to commend
Gods care and goodness in his preservation
From all his troubles, in this next narration.

I know not whether by their fault or Fate,
It oft befallerh great men in the State,
Rich, wise, and happie in their *Princes* grace,
Comely in body, beautifull in face,
To be conjoynd to a wanton Wife,
Which sowreth all the sweetness of their life;

This was the *fault* or *Fertune* of a *Peer*
 Of *Pharaoh's*, to the King his Master dear;
 My Master *Potiphar*, who, as I ween,
 Had in his youth a skilfull Merchant been,
 And *Stewarded* so frugally his own,
 That *Pharaoh* Wise, to whom all this was known,
 Made him chief *Steward*; "They that can hold fast
 "Their *own*, their *Masters* Treasure seldom wast.
 He that did by experience understand,
 How things are hoist up, bought at second hand,
 Hearing that Merchants stor'd with Spicery
 Were come to Town, goes his own self to buy
 The King his Masters and his own provision,
 "Thrift stands not on nice Court-like superstition.
 Amongst some other wares there to be sold,
 A fair young *Hebrew* lad he doth behold,
 Adorn'd and set out in the fairest guise,
 As horses to be sold at higher prize;
 A price once pick'd, and I by running tri'd,
 As some do horses, e'r they buy them, ride,
 Was sold to *Potiphar*, who for his table
 Me bought, as we our horses for our stable.

I of this change was most exceeding glad,
 For now I *ease* for *pain* and *travel* had,
 For *hard fare*, *good*; but as a gratefull mind
 Returns ay thanks, where Benefits they find,
 So did I my good Lords munificence
 Requite, with industry and diligence;
 And for I found He pleas'd my *Master* best,
 That pleas'd my *Mistress* well, above the rest,
 I to observe her was most diligent,
 And all means us'd to give her best content;
 So that by prudence more than taking pain,
 I both their Loves and Favours sought to gain;
 For who so will observe, shall ever find
 Best way to please, is to observe the mind,

And the affection of men of State,
 And thereunto themselves accommodate;
 Therefore a bliss on good men to attend,
 But misery on wicked to depend,
 Both prov'd by me, who for my service true,
 Was by my Lord preferr'd to honour due,
 And for like service to my wicked Dame,
 Was brought to prison, obloquy and shame.

This my *Fair Mistress* (for no other name
 I give her willing, ay to hide her shame)
 Some mean *Mechanicks* Daughter seems to be,
 First matcht in her own order and degree,
 But rais'd to wealth and honour from the dust,
 Thinks all to little for her *Pride* and *Lust*;
 And as a man that stands on Steeple high,
 His *equals* erst doth now like *Crows* descry,
 So she now clambred up on *honours* Spire,
 Thinks all to low her greatness to admire;
 Soon might I in her scornfull looks descry
 Her haughtiness, and my base slavery,
 But bearing then an honest gentle mind,
 Omit no service that may favour find,
 Which so succeeds, that e'r the *Crescent* bright
 Had fill'd her horns with *Brothers* borrowed light,
 I by my diligence of her did gain
 Sweet *smiling looks*, instead of *proud disdain*.

And now the *Envious Spirit*, which sought of late
 To ruine by my *Fathers* love, my state,
 Me by my *Mistress* *lust* seeks to entrap,
 And dandle in *vile* sinfull pleasures lap.
 Damn'd *Spark of Hel*! Base counterfet of love,
 And those pure warming flames from heav'n above,
 Which so true lovers hearts in one unite,
 That they enjoy, without offence, delight,
 Therefore true Love like *Morn* is fair and bright,
 Lust like a *Worm* egot of blackest night;

But later days, since *Rapines* did abound,
 Do *Lust* and *Love* most wickedly confound;
 This baser Lustfull *Love* the *Spirit* did chuse,
 (As he did first the *Serpent* to abuse
 The weaker *Eve*) this proudest dame to train;
 To tast the *Fruits forbidden* by deaths pain,
 And kindling in her eyes first lustfull fire,
 This *Sense* presents it with her foul desire
 To *Reasons* brighter eye, which soon that flame
 Makes to return into her Cheeks with shame.
Reason with this base *Passion* strived long,
 But one weak, as the other groweth strong;
 But nought so checks her *Pride* and *Courage* brave,
 As stooping to an hated *Hebrew slave*;
 That she who now did sit in highest grace,
 Should thus her honour great and state debase,
 As to become a *Vassal* to her *Slave*;
 "Pride many womens Chastities doth save.
 But now the violence of lustfull flame
 Had sear'd the *Reason* of th' *Egyptian Dame*,
 Who waiting till her Lord to Court was gone,
 Thus smiling, set upon me all alone.

Fair *Hebrews* Son, whose equal never I
 Yet saw, nor do I think *Sol's* searching eye
 In all his travels from the East to West,
 A Beauty sees with thine fit to contest,
 Not that thereby I underprize mine own,
Mine no *Superiour*, *Thine* hath never known
 An *Equal*, and though Fates us up did rear
 In sundry *Climates*, yet since now appear
 In one *Horison*, *Suns* so equal bright,
 Let's each on other shine with mutual light;
 Let thy bright Beams upon my Beauty shine;
 I on thee will reflect both thine and mine;
 Dear Servant, do not thou my grace despise;
 Thee I alone can make to honour rise;

Thou seest how *Potiphar* alone doth stand
 In *Pharaohs* grace, and Rules both Court and Land;
 To thee I love, I dare be bold to say,
 I *Potipher*, the *Court* and *Kingdom* iway;
 See then thy happiness, a *Slave* of late,
 In me to rule all *Egypt*s glorious state;
 And if the *Fates* us send a lucky heir,
 Which may like to his Parents seem most fair,
 All hearts he by thy *Beauty* shall command,
 And by my *right* inherit all our Land;
 Sweet *Ioseph*, let not frownings cloud thy face,
 Sour looks thy glorious Beauty do disgrace,
 Let's take the occasion now we are alone,
 As Bodys, so our Souls to joyn in one,
 So may we with good likelyhood suppose
 Bright *Phæbus* with fair *Cynthia* to close,
 When joyning for their mutual delight,
 They seem *Eclipsed* to the *Vulgars* sight.

As when some lustfull *Prince* alone, unseen,
 Doth tempt the *faithfull* *handmaid* of his *Queen*,
 To win her to his will and wicked lust,
 The modest *Maid* considering well the trust
 Of her great *Dame*, whom if she so offended,
 She justly were of God and Man condemned,
 Prays and intreats his awfull Majesty
 Her not to force to such iniquity,
 And break the sacred Laws (for lustfull rage)
 Of *faithfull* trust and holy marriage;
 So I poor wretch, whose fresh and youthfull chin
 Fine softest Down to shadow did begin,
 Strangely amaz'd and griev'd at this foul fact,
 Abhorring ev'n the offer as the act,
 Yet with all due respect and reverence,
 Did shew my duty and obedience;
 And thus repli'd, Dear *Mistress*, you shall find
 Me ready ay to satisfie your mind,

In all, where I may justly you obey,
 And not my heav'nly Masters will gainsay;
 My Master all commits unto my hand,
 Nor knoweth he how his own state doth stand,
 No man is greater in his house than I,
 Nor doth he to my custody deny
 Ought but thy self, because thou art his Wife,
 His only comfort, dear delight, and life;
 How can I to this sin then condescend,
 And not against my Fathers God offend?

The simple rude, saith she, a sin it call,
 But here at Court, 'tis no offence at all;
 Those that are most severe against this Vice,
 Delight it most. Oh 'tis a deep device
 Of *Politicians*, to make a Law,
 To hold their Children, Wives, and Fools in aw,
 When they, than keep it, nothing less intend,
 But at their pleasures diversly offend;
 I know not one brave spirit in *Pharaoh's* Court,
 That this esteems of other than a sport,
 And yet their Fair, Young, Lusty Able Wives,
 Must like *reclused Virgins* lead their lives;
 For my part I have learned this by kind,
 Such measure as men meet us, they shall find;
 Then Blushing she doth Tears like Pearls distill,
 For she had Tears and Blushes at her will.

But I repli'd, *Good Madam*, be content,
 I cannot to your arguments consent;
 To prove from *Greatness*, *Lawfulness* to evill,
 Is for to draw a pattern from the *Devil*,
 Who is the greatest Worldly Potentate,
 Yet no excuse 'tis him to imitate;
 For great mens faults they are unsearch'd, unknown
 To me, I have enough to mend my own;
 They that severely judge sin, yet delight
 Therein, they judge themselves, and yet judge right;
 And

And who do thus Gods judgments just abuse,
Must never hope that *Greatness* shall excuse;
Will you, because men wrong your sex, offend
Your *Maker*? God such wickedness defend;
Embrace true chastity of flesh and mind,
Which honours men, and graceth womankind.

But notwithstanding she, from day to day,
Me woos, yet would I not her voice obey,
But shun'd, by all good means, her company,
Till one day she occasion did espy,
I being in my closet all alone,
And in the house not of the household one,
Then all enrag'd with *Fury*, heat and *Lust*,
Like hungry Hawk that hath a Partridge trust,
She on my garment ceas'd immodestly,
And cri'd, come sleep with me, or else I die.

Not *Rachel's loss*, my *Brethrens rage*, nor yet
The *fear of Famine* lying in the pit,
Nor *Midians bondage* did me so perplex,
As now this womans furious *Lust* doth vex,
Who as the *cruel Serpent's* said to wind
About the noble *Elephant* by kind,
So winds this *wicked Monster*, womans shame,
About me, to my sorrow, and her blame;
What shall I fly? she me too fast doth hold,
Shall I cry out? for shame be it not told
A manlike heart did for a woman cry;
Oh who can but bewail my misery!
Should I but now to dalliance consent,
Me follows honour, pleasure, worlds content,
But if that I this offer'd grace reject
Bondage, disgrace, a Prison I expect;
But fearing more divine revenging hand,
Than rack, disgrace, imprisonment or band,
Taking more pleasure in a Conscience sound,
Than all wealth, honours, joys she did profound,

Acquit my body, though I left behind
 My garment, and out of the room do wind;
 So have I seen some modest Country Maid,
 With some uncivil usage much dismaid,
 Closely her Apron strings to t'escape, untie,
 And left it with the Clown away to fly.
 Who can the *Leopard's* fell rage display,
 Chasing a Pilgrim fast upon the way,
 And laying on his Cloak her cruel paws,
 Ev'n ready to devour him in her jaws,

Who struck with sudden terror and affright,
 Forsakes his Cloak, and scapes by winged flight,
 May tell the rage of this most cruel Dame,
 Who now hath nothing left but spite and shame;
 Then raging, that her *Beauty* which she priz'd
 Above all others, should be so despis'd,
 She calls her Servants in, and to them told,
 How that base *Hebrew* slave was grown so bold,
 And proud of hers, and her dear husbands grace,
 That now he did aspire into his place,
 And would have slept with her, had she not cri'd,
 All which his garment left here testifi'd,
 Which up untill her Lords return, she laid,
 Then with my Coat her malice she displaid;
 For Which my Lord me into prison cast,
 My days in pain and misery to wast;
 Thus lightly crediting the accusation,
 And his false Wives most guilefull simulation,
 He by his rashness lost a Servant just,
 And still maintains a Strumpets Pride and Lust.

But as a six-squar'd Die, or carved stone,
 How ever cast, stands still upright, all one,
 So was I constant in *Adversity*,
 As resolute in my *Prosperity*,
 That God which me had erst delivered
 From Brethrens *Fury*, and me honored

in time of my unjust Captivity,
He leaves not now in this Calamity.

Oh happy they ! whose Conscience them acquit,
That here they *suffer wrong* for doing *right*,
So but a while *Gods* leasure they attend ,
They sure shall have a good and happy end ;
Let Tyrants rage , they God as gentle, kind,
In Prison as in Paradiſe do find;
Wherefore though I was of my Coat bereft,
My Maſters Grace and Favour, and now left
In ſtinking dungeon, yet I felt no harm,
God gave me power my *lailors* hands to charm ;
And ſent me in the *Prison-Keepers* fight
Favour and grace for *Potiphars* deſpight;
For now that former diligence, which gain'd
Me favour with my Lord, like truſt obtain'd
Me in the Prison, ſo that to my care,
Lo all the Priſoners committed are;
The Keeper looks to nought under his hand,
God ever proſpers all I did command.

About this ſeaſon , as it oft befalls,
Great *Favorites* in Courts have ſudden falls,
By their own Faults, or others Accuſation,
Or by their Lords diſlike and alteration
Of *Favorites* ; Two Lords of high regard
In *Pharaoh's* Court, committed are to Ward;
The Keeper theſe doth to my truſt commend,
That I with diligence ſhould them attend:
Theſe wanton Courtiers which had formerly
Liv'd in all plenty, eaſe, and jollity,
Acknowledging nor ſerving other God
Than *Pharaoh*, and now chaſt'ned with his Rod,
As without Souls this change of Fortune bear,
But I by all means ſought my charge to chear,
And told them, if indeed they guiltleſs were
The juſteſt King of *Heav'n* would find them clear;
And

And if they had through frailty him offended,
 So they their sins confessed and amended,
 He ev'n as willing was them to forgive,
 As they in's grace and favour here to live;
 How earthly *Kings* our bodies might enchain,
 But still our Souls in Freedom did remain;
 With many such good words I sought to please
 My charge, who found therein no little ease,
 And grew less heavy; till both in one night
 Had severall Dreams, which did them much affright,
 Which soon as I had heard, I right aread,
 And as I told, so all things followed.

Such Visions are not like Dreams Natural,
 Which ordinary us in sleep befall,
 They in our *Souls* deeper impressions leave,
 Than such as commonly the *Sense* deceive,
 Which in the *Fantastie* worst revel keep,
 When *Common-sense* the *Master* is asleep,
 And do th' *Imagination* vain delight
 Sometime with hope, sometime with fear affright,
 Working most on the *affections* of the mind,
 When *Sleep* the Bodies Senses fastest bind,
 For ev'n in Sleep, *Grief, Ioy, Fear, Hope, Hate, Love,*
 The Souls affections wake, and lively move.
 God often by such Visions tells men plain,
 What things they ought to do, and what refrain;
 Sometimes by Dreams to them are *promised*
Great Blessings, and *great Curses* threatned;
 God oft thus shews one his determination,
 And gives another the interpretation;
 Thus unto me two Dreams by night he told,
 Which, as they prove, my *Grandfire* did unfold;
 Thus *Pharaoh's Servants* first, and next their *King*,
 See things to come, but the Interpreting
 Was given to me, which done, I told them plain;
Interpreting to God as *Dreams* pertain;

And now who thinks, but that I thought it long,
 Yet two years to abide in prison strong,
 After I had so well interpreted
 His Dream, whom now the King so honored?
 But having learn'd with *Patience* to attend
 Gods leasure, and to hope unto the end,
 Ev'n at that time, when as I least expected,
 So long of *Pharaohs Cup-bearer* neglected,
 He that doth all things here by weight and measure,
 On whom they all attend to do his pleasure,
 By one poor Dream but from an Heathen King,
 What's long before decreed to pass doth bring;
 I rais'd to *Grace*, the World from *Famine* quit,
 The *Butler* doth acknowledge his *oversight*,
South sayers weakness is discovered,
 And God is all in all acknowledged,
 My *Brethren* bold are to *Repentance* brought
 For all their wickedness which they had wrought;
 And this my wicked Mistris may reclame
 And bring her to acknowledgment with shame,
 And make my Master see his foolish passion,
 And learn to Iudge by better information.
 My two first Dreams prove true which I had told,
 My Fathers spirit reviv'd now being old,
Pharaoh thus gains the Wealth of all his Land,
 And must acknowledge it from Gods own hand,
 Thus all the parts of this sweet sacred story,
 Done for mans good, but end all with *Gods* glory;
 And these are now the Consequence and Theams,
 Mine, of *Pharaohs*, and his Servants Dreams.
 The farther here *Satans Malevolence*,
 And mans will freely serve Gods Providence;
 Can sought by my Brethrens Cruelty,
 Me to ruine *Isaacks Family*;
 Brethren me of wilfull envy sold,
 And for the twenty Silver peeces told,

The *Midiam* Merchants bought me for their gain,
 And into *Egypt* meant to sell again;
 God hither sent me Grain here to provide,
 Else thou and all thy Sons for want had dy'd;
 Thus *Sathan* sought dishonour of *God's* name,
 And all for this my Brethren rightly blame;
 Good men such Merchants Covetise detest,
 That buy and sell *Gods Image* as a Beast;
 But *God* who's only powerfull, good, and wise,
 From all these evils makes the *Good* arise.

But I thus having in great *Pharaoh's* grace
 Obtain'd the first, in Realm the second place,
 First pray to *God* me to direct aright
 To use this favour, and my borrowed Light;
 Nor sought I mine own honour, wealth, and praise.
 But his, who did me from the Dungeon raise;
 And therefore, first take care for publick good,
 Providing, 'gainst the *future Famine*, Food;
 Wherefore, I first through *Egypt's* Circuit ride,
 And *Garners* great in ev'ry place provide,
 In those sev'n fruitfull years to fill with store
 Of ev'ry *Grain*; and sith it is no more
 Vertue to purchase, than preserve, no tide
 I slipt, but did most carefully provide
 To kill all vermin, cut off all excess
 Of Gluttony, and beastly Drunkenness;
 Abate all needless Beasts, Dogs, Mules, and Horse,
 Rid idle Rogues and Vagrants, which are worse
 Than *Catter-pillers* to consume the store,
 To rob the richest, and to sterue the poor;
 No Corn out of the Land let I go out,
 But buy in rather from the Coasts about,
 And many *Forrests* which before did ly
 All wast, I unto tillage did apply;
 Thus I proceed, and *God* so blest my hand
 That all things prosper over all the Land.

But when the years of plenty all are past,
 And all the Land of *Egypt* lyeth wast,
 So that they live of former years remains;
 Which them perhaps a month or two sustains;
 The people first of *Pharaoh* seek supply;
 Who them to *Ioseph* sends, I suddenly,
 Set ope the Barns, and sell for money out
 The corn to all the Nations round about.
 Now is the time indeed, that I might buy
Castles and *Lands* for my *Posterity*,
 But I all money bring to *Pharaoh's* hand
 To be the *strength* and *sinews* of the Land;
 If *Pharaoh* will bestow on me a *Place*,
 Or money to buy *Land*, I of his *Grace*
 Will *House* and *Land*, as I my *Office* hold;
 Strangers in purchasing may be too bold.
 When all their money's spent with buying bread,
 One year with Corn I them for Cattel fed;
 But when the next year they in need do stand,
 I will for Corn their Bodies buy and *Land*,
 But all for *Pharaoh*; whereby growing strong,
 He and his Empire may continue long;
 And to establish more his Signeury,
 From Place to Place I will each Colonie
 Transplant, who on the *East* of *Nile* abide,
 I will remove unto the other side;
 Thus *Pharaoh* Lord of *Egypt* shall be known,
 By *Seisin*, none shall say this is mine own.
 Thus have I seen when *Want* or *Wast* compel
 A Gallant his Inheritance to sell,
 Lest any right in him should still be thought)
 Give place to him that hath the purchase bought,
 And in another Country Dwelling hire,
 Whither he with his household may retire;
 Thus will I do with all the *Common Lands*,
 But for the *Sacred* in the *Prophets* hands,

To *Muses* and to *Learning* dedicate,
 Or to *Religious uses* consecrate,
 I think it *Sacrilege* indeed to touch;
 Could all by this example learn as much,
 And let the *Priests* their *Portions* freely eat,
 Whose Brains in youth for understanding sweat,
 Their age in *Prayers* and *Persuasions* spend,
 To save the Good, and wicked to amend.

When I *few*'s years have furnish'd them with bread
 I in the *eighth* will furnish them with seed
 To sow their *Land*, the *fifth* of whose increase
 Shall be the *King's*; the other *four* in Peace
 They and their households eat; and this shall stand
 For ever as a *Law* in *Pharaoh's Land*;
 The *Priests Lands* only shall be ever free,
 For to the Lord they consecrated be.

Now, as I said, when I did Circuit ride,
 And *Egypt's Land* surveid from side to side,
 One thing of greatest use I did observe,
 Which doth perpetual memory deserve,
 Which, if it once were rightly understood,
 Would force all studious of the *publick good*
 To do, speak, write, of this most rare invention,
 Till to effect they brought what next I mention:

A peece of Land an *Istmos*, *Bar*, or *Stay*,
 Twixt *Midland Sea*, and the *Arabian Bay*,
 Suppos'd some (a) ten miles over at the most,
 Adjoyneth fast unto th' *Egyptian Coast*,
 Which if one by a *Channel* did divide,
 Both Seas might each into the other slide;
 This if it were once (b) *Navigable* made,
 Would bring to King, and People of each trade,
 Such wondrous gain as cannot be expected,
 With endless fame to those which it effected;
 For it would ope an easy way and preste
 To sail from *Europe*, *Africk*, *Asia* West

(a) Sex
 aut sep-
 tem mi-
 liarum
 capite
 Delta
 ad mae-
 rubrum,
 Gorop.
 Hisp. l. 6.
 Herod.
 plus di-
 stentia
 ponit l. 2
 (b) Psal-
 m. 104.
 nithus E-
 gyptoru
 Rex hoc
 tentavit,
 sed ora-
 culo in-
 terpella-
 tus d. si-
 tic. Hero.
 bidem.

(c) Eedā
significat
aggerem
perpetu-
um nullo
modo
rumpen-
dum;
Gorop. l.
6. Hisp.
(d) Cim-
brica seu
Germani-
ca. Go-
rop.
(e) Dam
significat
aggerem
fluvibus
Maris &
aquarum
opposit
Gorop. l.
Herna. l. 4
Ec. signi-
fic. firmū.
(f) He-
braice sic
vocatur
& sic vo-
canda est
(g) Eethā
dicitur
vel ab
Hebrao
Thaam
(per me-
tathesin)
qd signi-
ficat ge-
minum,
quia in-
ter duo
maria
positum
est: vel
ab Ethab
qd. signi-
ficat cur-
ro quia
Etham: &
olim fu-
rurus est
locus ubi
mare
currat.

Within few days to the rich *Indies* place,
Which hardly now is done in three years space;
How might all dwellers on the earth hereby,
Soon be enriched by their industry?
When by this *Channel* Merchants might convey,
Exchange of Merchandize so near a way,
Ev'n from the *Northern Isles*, and *Western Lands*;
To *China*, *Ganges*, and the *Indian Sands*.

This project I to *Pharaoh* did commend,
Intreating him this *Princely work* t'intend,
But some base minds, active in nought but ill,
Men of acedious spirits, and little skill,
Who are most forward ay to vilifie
All works of *Honour*, *Art*, and *Industry*,
Were ready this most noble work to stay,
Saying a *Bear*, or *Lion's* in the way.

This *Isthmos*, say (c) they, is ordain'd by fate,
To bar these Seas that they should never meet,
But evermore remain a fatal Dam,
Betwixt them both, and therefore call'd *Eedam*.

A fancie vain, which from mistaken name
Some superstitious wifards idely frame,
For 'tis not call'd *Eedam*, and though it were,
Who for this name would this attempt forbear?
For *Eedam* notes in language (d) which they mean,
A (e) firm strong water course great Banks between;
So from that name they might more truly gather,
This *Isthmos* should be a firm current rather
For waters course, which I more boldly say,
Because not *Eedam* it, but (f) *Eetham* ay
Was call'd, and so is still, by which is ment
That with his double (g) side the Seas close pent,
Shall one day have a *Current* fair and great,
In which the waves of both those Seas shall meet,
And have so large a passage, ships may turn,
As they go to the *Indies* or return.

And

And whereas these fantastick men do dream,
 This to effect impossible doth seem;
 They without reason, self conceited, wise,
 Against the publick profit this devise; (plain,

(h) *Atlas
mons cel-
sissimus
factus est
naviga-
bilis a
Xerxe,
Plu. Iust.
& alii.*

High (b) Mountains, Rocks of Flint have been made
 And forc'd to yield a passage to the *Main*,
 Yea who knows not that far more harder (i) things,
 Have been effected by the *Egyptian* Kings?

(i) *Qua-
les sunt
obelisci
4: quoru
unusquis-
que erat
480 cu-
bitorum
longitu-
dine.*

But never any of such eminence;
 Nor any that could bring such recompence;
 As this, for little labour, cost and pain,
 Would to th'whole world bring infinite great gain.

Another let they tell as fond and vain,
 That if this *Bar* be cut, the *Arabian Main*
 Doth rise so high, his waves would overflow
 All th'*Egyptian* plains, they lie so low;
 But I upon my view could not descry
 Twixt Sea and Land such inequality;
 But howsoe'r Earth, Stones, and that doth rise
 From digging of the Chanel, would suffice,
 To raise Sea-walls, for a most strong defence,
 Against the waters rage, and violence,
 And more secure on either side the shore,
 From overflowing than it was before.

But though I have small hope to win this Nation
 To cut this *shorter course*, for *Navigation*,
 Yet when that *King* to whose high Scepters sway,
 All Nations, will they, nill they, must obey,
 Shall rule as well o'r *Asia* and *Europes Lands*,
 As *China*, *India*, and *Arabian Sands*,
 Some Potent *Monarch* will himself alone,
 Or many *Princes* joyning all in one,
 Will take this noble enterprize in hand,
 And make this shorter passage to each Land,
 If not for th'ease and good of *Navigation*,
 Yet for *Gods glories* farther propagation,

That

That so his *Words* and *Wisdoms* glorious sound;
 May through all corners of the Earth resound,
 This for the *publick good* I have made known
 In *Egypt*, as I now to thee have shown.
 Now whilst I for the *Publick* take such care,
Pharaoh at home a *help* doth me prepare;
 A *Prince's Daughter*, *Egypt's Ornament*,
 For whom *King Pharaoh* with her Father sent;
 And welcoms thus, Great *On* ! who by thy place;
 Art to me *next*, and *second* in my grace;
Joseph is first, whose merits to display,
 To light a Candel were in clearest day,
 All *Nilus* Borders do resound his fame,
 And honour most-deservedly his name;
 Strength, youth, and vigour in his face appears;
 And wisdom in his heart of graiest hairs;
 His *Beauty*, as his *Vertue*, hath no pair,
 Him would I match with *Asenah* thine heir;
 I know he is a stranger in this place,
 And wants *Possessions*, yet in *Pharaohs* grace;
 And he thou know'st deserveth at my hands
 To have a part in all my *Goods* and *Lands*.

The reverend Priest replies, Dread Sovereign;
 O ! all the *Place* and *honour* I obtain
 In *Egypt*, I acknowledge from thy grace,
 Which is enough to raise to highest place
 The *meanest* : But thou dost a match propound;
 Where *vertues* more than *honours* doe abound :
 Amongst the many *Favours* thou hast done
 Thy *Servant*, this I deem the highest one,
 A *Priest* to be so gracious in thy sight,
 To match his Child with *Pharaohs Favourite*;
 May't please your Grace to ask the maids consent;
 But by her looks, I see she is content,
 For then her *vail* (where modestly she shrouds
 Her radiant *Rayes*, as *Sol* doth his in clouds)

Put off, such heav'nly Beauty did disclose,
 As if another *Sun* in Court arose,
 Which as the *Rising Sun*, the Courtiers all
 Adore, and like a *Queen* before her fall :

Then *Pharaoh* saith, her taking by the hand,
 By silence thy consent we understand,
 Good daughter, thou art like thy Parents fair,
 As of their *Goods*, be of their *Graces* heir :
 A fitter match for *Ioseph* none can find,
 If to thy Bodies grace thou suit thy mind,
 So, as thine *outward* beauties heavenly shine,
 Thine *inward* shall b' Angelical divine,
 Oh ! Labour to be glorious within,
 So *Gods*, *mans*, *Iosephs* favour thou shalt win.

The *King* forth with then sends for me in hast,
 And first repeating all things as they past,
 With his own hand her gives me for my Bride,
 Assuring us for ever to abide
 As loving, as our Fathers natural :
 When humbly I upon my face did fall,
 And first gave thanks, as duty did require,
 To *Pharaoh*, next unto her holy *Sire*.

As when in Garden *Adam* all alone
 Saw *Eve*, flesh of his flesh, bone of his bone,
 He her embrac'd, kiss'd, and so highly priz'd,
 As if all Beauty were epitomiz'd
 In his fair Rib, now with the Body met,
 (Two *Suns*, which but for sin had never set)
 So I, who, though in *honour*, was alone
 In *Egypt* till I met my flesh and bone.
 Sweet *Asenah*, in whose fair eyes and face,
 I saw my mother *Rachels* comely grace :
 This *Egypt*s *Gem*, whose eies I did behold
 Like radiant *Diamonds* fair set in Gold;
 Embrace, kiss, love her, and her Grace admire,
 And let her as the Bound of my desire :

Thinking

Thinking I now did reap with treble gain,
 The Crop of all my travel, care, and pain.
 Then in the presence of the Court and King,
 I courted her with this speech following.

Fair Lady, whole high Grace and Beauty seen
 To me your serv nt, may become a *Queen*,
 Yet art, (such is thine humbleness) content
 To be poor *Ioseph*, without complement,
 I am all yours, nor do I less esteem
 Your worth, because you it so meanly deem :
 Our *Sexes* duty to your *Sex* I know,
 Is you to Court, intreat, and humbly woe,
 But since that service you to me remit,
 I will so much remain more in your debt.
 My time is pretious, therefore let me show
 To you in brief, what *Ioseph's* wife must doe.
 It is not this worlds false, vain glittering glory,
 So full of hazard, lubrique, transitory,
 At which I aim : 'Tis an eternal place,
 Where we shall live for ay in blessed case,
 Whether the god, th' *Egyptians* wont to serve,
 Can never bring you : he that will preserve
 This *Land* from *Famine* by th' interpretation
 Of *Pharaohs* *Dreams*, must bring to this salvation :
 One *God* with *Ioseph* must his wife adore,
 One *God*, one true Religion, and no more :
God jealous is. no *Idol*-stock or stone,
 May be his *Rival*, *God* and *Truth* is one :
 Their worldly shews, delights and vanity,
 As *Mortal*, with our *Mortal Bodies* die,
 The *Pleasures* which I speak of ay remain,
Eternal thus for *Temporal* we gain.
 This *God* my *Fathers* with their wives have served,
 Who to this day from dangers me preserved;
 This *God* me from the dungeon deep did raise
 To be thy Husband, him for ever praise :

Madam, your *King* and *Father* are content ;
 But your own mouth must shew your free consent.
 When fairest *Afenah* long silence breaks,
 And as an Angel sent from Heavn thus speaks :

Good Sir, such is my due and filial awe,
 My Fathers judgement is to me a Law ,
 Much more my *Sovereigns*; But such worth in you
 I see and hear of, I should rather sue
 But for my *Sexes* bashfull modesty ,
 For such an honour rather than deny:
 Nor shall I meanly of my self thus deem,
 To honour him whom *King* and *Realm esteems*
Their Father, and the *Kingdoms Favorite*.
 What greater Grace befalls a mortal wight?
 Sir, that Religion, which my holy *Sire*
 Taught me his Child, inform'd my souls desire,
 Worlds Glory, Pomp, and Vainness to despise,
 But thy Religion makes men heav'nly wise,
 And brings them by an upright conversation,
 To happy everlasting habitation.
 Therefore as thy Religion ours transcends ,
 As aiming at more high and happy ends,
 So greater is my joy and happiness,
 To match, where I it truly must profess.
 So sure as that (whereof thou didst divine
 By Dreams) shall come to pass, so am I thine :
 Thy *God* shall be my *God*, and mine thy Nation,
 In earth, grave, heav'n, one be our habitation ;
 What thou approv'st as good, the same do I,
 With thee, *Sweet Hebrew*, let me live and die ;
 Pardon, A womans Tongue knows no content,
 Yea, is enough t'express a Maids consent.

Lo thus *Hearts, hands, words, wishes, join'd* in one,
Two by Consent, become one flesh and bone.

Then princely *On* begins : Lo *God* hath ty'd
 These two in one, let no *Man* them divide :

Dear

Dear Daughter, I to *Ioseph* thee commit,
 Thou therefore must thy Fathers house forget,
 And people, so shall sons before thee stand,
 Fit to bear rule as Princes in the Land;
 That *God* whom *Pharaoh*, *On*, and *Ioseph* serve;
 Who, as he all things made, doth all preserve,
God who of things to come to *Pharaoh* told
 By Dreams, which none but *Ioseph* could unfold,
 When *God* him from the Dungeon did advance,
 To save us by a great Deliverance,
God Author sole, and end of happiness,
 This holy Marriage, and this Union bless,
 Of the *Egyptian* and the *Hebrew Nations*,
 And make them happy in their Generations.
 And honour ay in heav'n our Sov'raign *King*,
 As he his *Servants* honours in this thing,

The *King* thus pleas'd in royal pomp and state,
 With sumptuous feasts and shows doth celebrate
 Our Marriage day, where all with Musique rings,
 And *King* and Court a happy *Hymen* sings.
 Happy, I hope, though with an Heathen Dame,
 Whose *Grace* and *Virtues* I the rather name,
 That you may know we here, as elsewhere find,
 Some good as well as bad of woman-kind,
 As a loose wicked wife of *Potiphar*,
 So a most pious child of *Putiphar*:
 But why should I time in her praises spend,
 Since her own works, her best of all commend?
God me hath giv'n, by her, two lovely Boys,
 Before the *Famine*, which are all my Joys:
 Lo! here she kindly comes with all her train,
 Her welcom Father for to entertain:
 For now they all at *Iosephs* gate arrive,
 Where *Pharaohs* Peers, and *Servants* all do strive,
 How best their *Loves* and *Service* shew they may,
 To adde more honour to this happy day.

When *Asenah*, first kneeling down, begun,
 Oh holy *Father* of a blessed son,
 Bless me thy *Daughter*; Blessed shall they be
 Whom thou dost bless: As welcom now to me,
 As dearest *Ioseph* to his *Fathers* sight.

All *Egypt's* glory yeelds not such delight.

When *Jacob*, Daughter, Fitter 'tis for me,
 To your great *state*, to bow my humble knee,
 But rightly you of me a blessing crave,
 No other *Dower* to bestow I have.

The Lord on thee from Heav'n all Blessings shower:
 But *Jacobs* tongue not having farther power
 Now to expreis his Wondrous Joy and Love,
 His eyes produce abundane tears to prove
 His joyful soul, for *Ioseph's* happy state,
 When *Ioseph's* Steward tels him it was late,
 And supper time: Wherefore they all addrest
 Themselves, in their due order, to the feast.

T H E



The Fifth Book of JOSEPH.

Soon as *Aurora* with her blushing face
 Us herd the *Gyant* out to run his race,
 His longest journey from the *East* to *West*,
 Good *Joseph* though he over night did feast,
 Even all the states of *Ægypt* with their train,
 His Father in more state to entertain,
 Gets up, and with his Servants all repairs
 Unto a *chappel* by, to publique prayers,
 Which *Pharaoh* had given *Joseph* there to serve
 God, who from famine *Ægypt* did preserve,
 No time to men of *Action* is so free
 For their devotions, as the mornings be,
 Especially for those that live at Court,
 Where they make *Dinners* long, but *Prayers* short.
 But they done, *Joseph* doth his speech direct
 Thus to his Brethren: You perhaps expect,
 That I, now for mine own and houses grace,
 Should raise you all to honourable place,
 And make you Lords at least in *Pharaohs* land,
 But if you wisely things will understand
 And know that honour ladeth more than graces,
 If *wealth* and *virtue* answer not your places,
 No *grace* nor *honour* can give such contents
 To you, as quietly to live in *tents*.
 You that have had your *Breeding* in such sort,
 Cannot observe the *Niceties* of Court.

They whose ambition would be over all,
 The higher climb'd oft take the greater fall:
Equals envy, Superiours such disdain,
Inferiours malign, all seek their gain,
 Grace and preferment by anothers frown;
 Who get up seek to thrust the other down.
Courtiers are *Dials*, whilst *Sol* on them shines,
 Observ'd of all, else but as painted *Lines*.
 Many *Courts* honour only do admire,
 And as another *heav'n* on *earth* desire :
 These only look on outward *splendour*, shown,
 Our inward cares and dangers are unknown,
 None would envy our glory and content,
 Knew they the weight and cares of government.
 They *Atlas* burthen on their shoulders bear,
 To whom committed is the *publique care* ,
 Besides most stand in such high slippery places,
 I would not have their *hazard* for their *graces*.
 I speak not to dehort from government
 The wise, for fear of griefs and discontent,
 Under this burthen they must bow their back,
 Lest if the wicked rule all goes to wrack:
 But who are *prudent, moderate* and *wise*,
 Are rather rais'd for worth, than seek to rise:
 And such like tubs on their own bottom stand,
 Nor need the least support of others hand ;
 When they which want this true worth of their own,
 No sooner clamberd up, but tumbled down,
 The first like *fixed-Stars* stand firm and fast,
 Last make fair shows, like *Comets*, but soon wast,
 Their matter is *pure elemental fire*,
 Of these *ambitious humour* and *desire* :
 Such is the *Humour* of *Ambition* vain ,
 For *grace* and offices to take much pain,
 Wherein they never comfort take, nor rest,
 So fear of losing doth their mind molest :

When

When could they their *fair fortunes* use aright,
 they *Freedom* might enjoy with much delight.
 Five of you, my brethren will present
 to *Pharaoh*, who I know hath an intent
 to give you any honour you require,
 at you his *Favour* only shall desire,
 and tell him plainly how you have been bred,
 and Hards and Cattle all your life time fed.
 My reason is, for that this occupation
 here in *Egypt* of small reputation)
 desiring you, of his *high grace*, may hold,
 some pastures only for your flocks and fold,
 where you may serve God free from care and strife,
 and pray for *Pharaohs* long and happy life :
 should I you all now raise to *Dignitie*,
Folly ruine might the Familie;
 any united stronger are than one,
 it 'tis most what more safe to stand alone :
 specially so high, where one mans *fall*
 may make a breach, and so indanger *all*.
 In happinesse if known of Country bowers !
 where in *Devotion* they their freer howers
 may spend, and with Groves Citizens sweet sing
 divinest praises to the Heavenly King:
 where free from plots and undermining Arts,
 all may the *Truth* speak boldly from their hearts,
 For to a good man tis no little pain
 to flatter for the greatest grace and gain)
 where may they see their Lambs grow great & more,
 and heavenly blessings on their stock and store ;
 where may they see corn thrive upon their lands,
 and God to prosper all works passe their hands :
 happy whose *lot* falls in so fair a ground,
 such pleasures are at Court but seldom found.
 but lets make hast, my Brethren to the Court,
 my businesse is long, my time but short.

And

And now had *Phœbus* climb'd up to such height,
 His beams did warm the World, as well as light,
 When *Israel* old, with travel wearied,
 Slept sound, till waking he much wondred
 (Thinking himself at first in his own Tents)
 To see such costly gorgeous ornaments:
 But soon remembring where he did abide,
 He turns to *Leab* lying by his side :

And thus begins, Dear Wife! should I survey
 Gods blessings from my birth, unto this day,
 And in a sum his benefits recount,
 They would my *days*, nay ev'n my *hours* surmount:
 His *Goodnesse*, *Wisdom*, *Pow'r*, *Love* in those past
 Shin'd several, but all now in this last :
Goodnesse in drawing so much good from ill,
 To work the sound good purpose of his will:
 His Power herein is manifestly shown,
 In raising up the *meek*, and throwing down
 The proud; his heavenly *Wisdom* did foresee,
 And told us all by dreams which now we see:
 The *Stars* elev'n to *Ioseph* bow'd long since,
 Now we the *Sun* and *Moon* him reverence:
 And lastly here appears his wondrous *Love*
 That all for's glory and our good doth prove.
 Thus *Israel* doth Gods benefits recite,
 Beginning in the morning ev'n till night,
 But whilst he thus Gods *Bounty* magnifi'd
 Like fairest *Ewe* with *twin Lambs* by each side,
 Comes *Asenab*, on either hand a Son,
 Smugge, lively, like two Rabbits newly run:
 Which seem'd their mothers gracefull steps to guide,
 As two trim *Squires* that lead to Church a Bride,
 The tender Boys, whose mothers pious care,
 Before they had taught themselves aright to bear,
 Down on their knees before their Grandfire fall,
 And sweetly to him for his blessing call:

The good old man whose heart doth dance for joys
 To see his *Nephews*, thus begins, Sweet boys,
 Which like two fairest *Iuly fl wers* shown,
 Or buds of damask *Roses* scarcely blown,
 Oh these my Daughter give you more content
 Then *Egypt's* wealth and costliest ornament:
 Me thinks they hang upon each arm of thine,
 Like two fair *Clusters* on a fruitful *Vine*.
 These shall renew our dying memory,
 And us revive unto Posterity.
 Behold I see in little *Ephraims* face,
 My dearest *Rachels* lovely looks and grace;
Manass's like to *Ioseph* doth appear;
 Who above all his Brethren was my dear.
 But oh! my daughter, how much am I bound
 To you, for undeserved favours found;
 But *Ioseph* more, a Princeesse of your state
 So lowly to descend to be his mate?
 God make him worthy of your grace and love,
 And that he may as acceptable prove
 To you his dear, as he was wont be blest
 With highest favours, always of the best.
 For he at home in *Bondage*, *Prison*, *Court*,
 In grace was always with the better sort.
 [*Potiphar* the *Gauler*, and the *King*
 Best lov'd and trusted him in every thing.
 Then *Alenah*? I wish you were observed
 Here, my dear *father*, as you have deserved:
 As for your Son, no noblenesse of birth
 Nor *Egypt's* dowers can countervail his worth;
 Who me hath taught the vanity of state;
 Me worthy make as happy of my mate;
 Such is his worth and noblenesse of mind,
 wonder not that he should favour find
 amongst the best: But shall I you intreat
 to tell your daughter, what you use to eat,

For

For here you all must as at home command,
We but desire your will to understand.

Daughter, saith *Iacob*, I was never nice,
Nor dainty to consume things of high price,
That's always best you easiliest can prepare,
Better are *homely Cates* then *foreign fare*.
My heard's my food, my sheep my clothing breed,
No better wear I, nor no other feed :
Six score and ten years have I been content
To live on milk, fruits, and such nourishment ,
Yet few or none that to mine age attain,
So strong of body are, and free from pain.
But above all, the weather being fair,
I love to walk abroad in freshest air ;
After my mornings draught, to stir, is good
For to refresh the *Spirits* and warm the blood,
This is the way diseases to prevent,
I thank God, I ne'r knew what physick meant.
Thus whilst they talk in plain familiar sort,
Lo *Ioseph* unexpected comes from Court,
And tels his father, how he did present
His brethren to the King, who is content
Them to employ according to their breeding,
In looking unto Sheep, and cattel feeding,
And now he much desires to see your face,
And with all *Courtly honour* you to grace :
I (*Iacob* saith) with all my heart will go
To that *good King*, that *Ioseph* honours so,
But I desire of him no greater grace,
Than to live in his *Land*, and see *thy Face* ;
I hope he likewise will conceive my breeding,
And leave me to my flocks, and Cattel feeding.
Joseph his Father then to *Pharaoh* brings,
Who doing first Obeisance due to Kings,
Begins, Oh ! blessed, blest thou ever be,
That rais'd my *Ioseph* to such Dignity,

From Dungeon where stocks did his *Limbs* enroul,
 And yrons enter'd ev'n into his Soul,
 To rule all *Egypt* by thy borrowed might,
 And be alone great *Pharaohs Favorite*,
 And blest be ay for thy benignity
 Who savest me and all my Family
 From perishing, Alas! for want of food,
 God render in thy bosom all thy good,
 And double thy fore-Fathers days upon
 Thee, and thy seed, that sit upon thy throne.

Thus ends the *Sage*: when *Pharaoh* thus repli'd,
 How much more cause have I to bless the tide,
 That noble *Joseph* did to *Egypt* drive,
 To save me and my people all alive:
 Come hither *Jacob*, let me thee embrace,
 How can I but love thee, and all thy race,
 Whom now as Cause and Author I do see
 Of *Joseph*? Father of all mine and me:
 It joys me *Israel* most exceedingly,
 When I thy son in ought can gratifie,
 To whom my Kingdom, Life, and all I ow,
 As thou and thine, and all the people know:
 God sent thy *Joseph*, as a man before,
 To lay up here against this famine store,
 For had we not by his foresight been fed,
 We, thou and all, for want, had perished.
 Thy *Joseph* doth inform my *Senatours*,
 And *Wisdom* teach unto my *Counsellors*:
 Well may he rule then o'r my house and Land,
 And all my substance have at his command;
 I am to this by *Providence* but led,
 God hath indeed thus *Joseph* honoured.
 Thou seemst of no less wisdom and desert,
 Then good old father, tell how old thou art,
 And in what course thou hast worn out this term,
 I ask not to examine, but to learn,

Examples more than precepts teach to live;

Good King, saith *Iacob*, thou doest ev'n revive
My older age, to hear thy wondrous love
To *Ioseph*, who more than my self I love.

But seeing thou inquirest of mine age,
Know that the days here of my *Pilgrimage*,
A hundred and full thirty years have been,
The days are *few* and *ill* which I have seen,
Nor have I yet attained to the age,
And days of my forefathers *Pilgrimage*.

Two things I study here especially,
The first to *live* well, second well to *die*,
For what is all our life once gone and past,
But ev'n a way unto our happy last.

The *term* from whence to all flesh is the *Womb*,
That whither all do hasten is the *Tomb*:

He happiest here, who findeth on the way,
Fewest impediments his course to stay.

Some pass through *sicknesse*, *poverty*, some *wealth*,
Honour, *preferment*, *pleasure*, *strength* and *health*,
Some equally of both participate,

This is the *mean*, yet safe and happiest *Fate*,
The highest I did ever here aspire,
And in this state I still to live desire.

The highest honours to your *Grace* are due,
For God hath with a Kingdom honourd you,
Whereof you have your self most worthy shown,
In looking to Gods *Glory* nor your own.

Wisely therefore, I speak it to your praise,
You honour them, whom God would have you raise,
And in your *Kingdom* prudently depress,
Those whom God hateth for their wickedness:
Thus needs your government must happy be,
When *King* and *Senatours* in one agree,
The proud to cast down, and to raise the just,
So may the Rulers one another trust.

God that from *Famine* us delivered,
 And by a dream foretold, thee counselled
 Both for thy *land*, and houshold to provide,
 And all the world, which else for want had died,
 Feed thee with inward and spiritual grace,
 And give in heav'n an everlasting place;
 For this, I your poor Beadsman night and day,
 Will in a homely country cottage pray.

Pharaoh much joy'd, would fain have entertain'd,
 And him at his own boord with bread sustain'd;
 But good old *Iacob* modestly deni'd,
 And said, how long have I on earth to bide?
 I cannot now of good from ill make choice,
 Nor musique judge by instrument or voice;
 Why should I be a burthen to the *King*?
 And he reward so my small meriting.
 But let my Son for me before thee stand,
 And ready always be at thy command.

Good man, saith *Pharaoh*, I have given command
 To place thee in the fattest of my *Land*,
 The *Land of Goshen* be a habitation
 To thee, thy children and thy generation,
 There is best pasture ground for them to keep,
 Their *Camels, Asses, Cattels, Gotes, and Sheep*.
 To raise to place of honour I desire
 Thee and thy sons, but they of me require
 Still to be *Heardsmen*; wherefore the most bold
 And active, I make *Rulers of my fould*.
 Then *Iacob* blessing *Pharaoh* did depart
 Out of his presence with a joyfull heart.

Sev'nteen years after in prosperity,
 Liv'd *Iacob*, and did greatly multiply,
 And *Ioseph* in his former *Grace* did stand,
 Still under *Pharaohs* ruling all the *Land*
 Nor might be ere out of his Masters sight,
 Because he was his only *Favourite*,

Till one day *Ioseph* absent from the Court,
Pharaoh bespeaks his servants in this sort.

Nere thrice ten times the Sun with panting horse
 Hath run through heav'n his swift and yearly course
 Since first arose, in this our hotter clime,
 That *Hebrew Sun*, which ever since did shine,
 And all the time he did in Court appear,
 We have had *Spring* and *Summer* all the year,
 I cannot eat by day nor sleep by night,
 Without his Beams most comfortable bright;
 That honest man, in whose ingenuous face,
 A man may read what in his heart hath place;
 Now, by my life, I higher do esteem
 This *Hebrew*, than great *Egypt's Diadem*,
 Nor is it to the least of you unknown,
 He hath been better to me than my crown,
 And bears still for me, to all mens content,
 The weight of all my Kingdoms Government,
 In those sev'n years of *Famine* and of *Store*,
 When his employments greater were and more,
 If he were but one day out of my sight,
 I certain was to hear from him at night,
 But now of's light hath been neer three days pause,
 Yet no man here will tell to me the cause.

When thus the *Butler* (who by *Pharaoh's* grace
 Restor'd was as he Dream'd to's former place)
 Dread Sovereign! some small clouds do in this sort
 Shadow his beams, which wont to shine at Court:
 But no defect in his ay-constant light,
 He's still the same, and shines as ever bright.
Ioseph at home for *Pharaoh's* health now prays,
 To *Israel's* God, these are his mourning days;
 His Father *old* now sleeps in happy rest,
 Who dying made to him this last request.

My dearest Son, the honour of my race,
 If in thy sight thy Father hath found grace,

(For

(For though thou art my sonne by true relation,
 Yet I am subject to thy domination)
 Now graciously and truly with me deale,
 Not for my *Private*, but our common weale;
 Well do I know that our posteritie
 Will soone admire faire shewes and vanitie,
 And not regard the *land of happinesse*,
 The *Type* of *future* and of *present* blesse,
 Therefore to me, my dearest *Ioseph*, swear,
 Thou wilt not me in *Egypt* here enterre,
 But safely carry to the *land of Rest*:
 With my forefathers there my Bones to rest:
 It may be ours will sooner hasten thither,
 Where all their *Fathers Bones* doe lye together.
 Then *Ioseph* sware and *Israel* worshipped,
 The *Fear* of *Isaack* sitting on his bed.
 These words he me desir'd, with many teares,
 That I would publish in *King Pharaohs* eares,
 And Licence of thee to that end obtaine,
 Which done he would to Court returne againe.

When *Pharaoh* thus: Is that good old man dead,
 Like app'e ripe in *Autumne* gathered?
 We all must follow, who can tell how soon,
 Som fall at night, at morning, some at noon?
 But I desire, if any here can tell,
 How that good old man dide, that liv'd so well.
 'For most what it befalls mortalitie,
 'As they have lived here, ev'n so to dye.

Good *Ioseph*, saith the Butler, thus me told,
 That *Iacob* growing weake, as he grew old,
 He *Ephraim* and *Manasses* his two sonnes,
 Takes with him, and unto his Fathers comes,
 Wherewith his weakenesse greatly comforted;
 He takes his strength, and sits up in his bed,
 And thus begins: My sonne, my *Ioseph* deare,
 The God almightie did to me appeare

At *Luz* in *Canaan*, where he did me blesse,
 And promise to my seed much fruitfulnessse,
 Assuring me to make a mightie *Nation*,
 And give that *Land* unto my Generation:
 For these two sonnes God here hath giv'n to thee,
 Before my coming, thou shalt give them me.
 As *Simcon* and *Ruben*, they are mine,
 Thy Children since begotten, shall be thine:
 These two, I meane, shall be two *Tribes*, The rest
 In these *Tribes* names, shall be of *Land* posselt,
 For I a double portion thee allot,
 As my *First born*: Because I thee begot
 Of *Rachel* deare, my first, my lawful Wife,
 Who on my hand in *Canaan* left her life,
 Her there, alas ! I buried on the way
 To *Ephrata*, call'd *Beth'lem* to this day.
 But what are these two Lads, my *Joseph* dear?
 My sonnes, saith *Joseph*, God first gave me heer,
 Oh ! bring them me saith *Jacob* to this place,
 Before I die, to kisse, blesse. and embrace:
 Sweet Boyes ! Good *Joseph*, I nere thought indeed
 To see thy face, but now I see thy seed:
 The *old man* then, though he were dimme of sight,
 His left hand on *Manasses*, and his right
 On younger *Ephraim* layes, and wittingly,
 Thus blesseth *Joseph* in his Progeny:
 God in whose sight I here have walk'd alway,
 Who all my Life-long fed me to this day,
 The God of *Abram*, and great *Isaacks* dread,
 And th' *Angell* which hath me delivered
 From evill, blesse these Lads, and let my name
 With name of *Isaack* and of *Abraham*,
 Be in them nam'd and in their *Tribes* renew'd,
 And grow on earth ev'n to a multitude.
 But it displeasing was to *Josephs* sight,
 To see on *Ephraims* head, him lay his right.

And on *Manasses* his left hand to place ;
 And would his *First born* with the right hand grace :
 But *Jacob* would, but said I know indeed
 The *First born* shall be great : But lo ! the seed
 Of *Ephraim*, shall be greater farre then he,
 And a more strong and mightie people be.
 Thus aged *Jacob* blest'd them both that day,
 And said in thee let *Israel* blesse and say,
 God send thee *Ephraims* and *Manasses* store,
 But *Ephraim* be *Manasses* set before:
 Then said be, Lo ! I die, now out of hand,
 And God shall bring you to your fathers land,
 Then ere he died, he swan-like sung this song,
 Most sweet, because he liv'd not after long,

Jacobs last blessing.

Sith, my deare sonnes, I have not long to dwell
 On earth, come hither : and I will you tell,
 What shall come on you in the latter dayes,
 Assemble and attend your Fathers Sayes :

My first born *Ruben*, thou that art the might,
 And first beginning of my strength by right,
 Thou shouldst have all my Power and Dignitie,
 Which thou hast lost by thine iniquitie,
 Vntable water ! thou shalt not be head,
 Because thou wentst up to thy fathers bed,
 For then indeed thou didst my couch defile,
 And thy true right of first born lost the while.

1. *Ru-
ben.*

Simcon and *Levi*, Brethren, instruments
 Of cruelty, neare to your fathers tents,
 My soule come not near to their congregations,
 Mine honour joyne not in their machinations,
 Who in their *Wrath* the *Sichemites* slew all,
 And in their *Fury* digged down a wall:

2. *Si-
meon*
3. *Levi.*

Curst be their *wrath*, for it was voyd of shame,
 And *Fiercenesse* which was cruelly to blame,
 Lo ! their seed in *Jacob* will divide,
 And them abroad in *Israel* scatter wide.

6 *Ju-
dab.*

Judab is next, whom all his brethren praise,
 Thine hand be in thine enemies necke alwayes,
 Thy Fathers Children thee shall stoupe before,
 Lo *Judab* like a *Lyons whelp* shall rore,
 My sonne comes like a *Lion* from the spoile,
 Who laid him downe, and couch'd himselfe awhile,
 Ev'n like a *Lion* or a *Lionesse*,
 Who dares awake him from his sleepinesse ?
 The *Scepter* from his race shall never start,
 Nor a *Law-giver* from his feet depart,
 Till the *Messias* come, who to him shall
 By his great powre the *Nations* gather all ?
 Lo ! he shall binde his *Foale* unto the *Vine*,
 His *Colt* unto the *Branch*, His *Cloke* in *Wine*
 Is washt; His *Cloths* with bloud of grapes bedight,
 Eyes red with wine; His *Teeth* with milk are white.

5 *Za-
bulon.*

The *Sea Havn's Zebulun* shall dwell beside,
 And's *Border* ev'n to *Sidon* shall divide.

6 *Isa-
char.*

Like a *strong ass* shall *Isachar* couch low
 Betweene two burthens, And for he doth know
 That rest is good in such a pleasant *Land*,
 Shall stoupe and be anothers to command.

7 *Dan.*

Dan shall be *Iudge* and one of *Israels Tribes*,
 A *serpent* by the way him well describes,
 Or *Adder* in the path, horse-heeles to gall,
 Vntill he make the rider backward fall:
 To be a *Iudge's* a dangerous *Vocation*,
 Lord I have waited long for thy *Salvation*.

8 *Gad.*

An host of men *Gad* downe in war shall cast,
 Yet they shall over-come him at the last,

9 *Aser.*

Aser from farrest *Lands* his bread shall bring,
 And shall enjoy ev'n pleasures for a King.

Naphtalim

Naphalim is as nimble as the hind,
 But favour seekes with pleasing words to find:
Ioseph's like plant by well, whose boughs are small,
 Yet run up flourishing upon the wall,
 With shoouting many *Archers* have him harm'd;
 And with sharp *Darts* to's hindrance him disarm'd;
 But he stands fast, his armes are made so strong
 By God, to whom all strength and power belong,
 His glory all his brethren doth excell,
 And hee's become a stone in *Israel*:
 His Fathers God shall helpe him from above,
 And the *Almightie* with his Blessing prove:
 With blessings that from heighth & depth shal come
 With Blessings of the Breests and of the Womb,
 To thee thy Fathers Blessings be more strong,
 Then those that doe from mine, to me belong:
 From th'utmost hills they light on *Ioseph's* head,
 That from his *Brethren* once was severed.

101. *Naph-*
thalim,
 11. *Iose-*
ph.

Benjamin like a Wolfe shall spoile: The prey
 He shall divide by night, and eate by day.
 Thus *Iacob* of each severall prophecide,
 What should to their Posteritie betide:
 Some call it his *last will*: Then to them all,
 He dying spake these words in generall.

12. *Ben-*
jamin.

We all are *Pilgrims* on the way, our home
 Is *Heav'n*; as all men enter by the Wombe,
 So through the *Gate of Death*, we all must drive,
 Be fore we at this Citie faire arrive:
 Lusts of our youth, Infirmities of age,
 Make few and ill our daies of *Pilgrimage*,
 All spend like *Lamps*, some blowne out with a Blast
 Some wast, some melt, some hold out till the last:
 Like fruit all blow, bud, grow Greene, ripe, then fall,
 Bud. blossome, green, or ripe, we perish all;
 And turn'd to dust, are under *Deaths* subjection
 In *Grave*, untill the day of Resurrection,

Ev'n as our *ages*, so we change our *mind*,
 For those things we doe most delightfull find
 To *Child-hood*; *Youth* disdains our *youth* full fires
 Accord not with our *riper yeares* desires:
Old-age in none of all the three delights,
 The reason's plaine, we serve our appetites,
 Truth and *Religions* path we leave to trade,
 And follow as our *Lusts* and Pleasures lead,
 Which alter with our bodies constitutions,
 And these are sensuall, beastly resolutions:
 But who doth his affections measure by
 Right rules of *Reason*, and of *Pietie*,
 Them never alters, but is still the same,
 All tending to the glory of Gods name:
 No change of *state, age, health, wealth, constitution*,
 Can alter such desires and resolution.

This Life's a *minute* to *Eternitie*,
 Like might unto the *Globes immensitie*.
 Like drop compar'd unto the *Ocean maine*,
 Yet here we either all must lose or gaine;
 Vpon this *mite, drop, minute* doth depend,
 All *Blisse*, we aye continue as we end.

All Gods most gracious, glorious promises,
 But *types* and *Shadows* are of future *Blesse*;
Phari on *Land*, us to the *Port* to light; (night;
 And guide our *Barks* through worlds darke misty
 In all our voiage, through worlds *Ocean-wast*,
 Are many *Rockes* and *dangers* to be past;
 Without are *Satan* and the Worlds infections,
 Within, our *Lusts*, vaine, fraile, and vile affections,
 Which like so many *Traitours* ready lie
 Against the *Pilot* ay to mutiny;
 But most in danger of them all we stand,
 When nearest we approach unto the *Land*:
 So some escape the boistrous raging *Sea*,
 And neere the *Port* doe wrecke upon the *Lea*:

I looking backe my span like daies behold,
 Like a fantastique Dreame or tale new told,
 And were I now them to begin again,
 I should all worldly vaine delights refrain,
 Yea could you see *heav'ns joyes* by Faiths cleere eyes,
 You would with me *Worlds Pleasures vaine despise*,
 And runne fast to the marke you set before
 Your end, to live with God for evermore.
 As th'aire is hottestt neere to the Sunne,
 Brookes deeper, neerer to the Sea they runne,
 So nearer to your end; do you aspire
 To grow in grace, and glow with heav'nly fire;
 Now goe I hence, and shall be seene no more,
 Have mine examples alwaies you before,
 So *Isaack* followed faithfull *Abraham*,
 I holy *Isaack*, from whole loines I came,
 What we did well doe you the like: But when
 We did amisse, observe we were but men.
 Oh let your wisdom shine with your gray haire,
 Most of you now draw neere of sev'nty yeares,
Joseph is fifty sev'n, a child ev'n when
 The most of you, were grown up to be men.

Sev'nty sev'n yeares a single life I led,
 God since hath sev'nty to them numbred;
 The youngest nor the strongest have no power,
 To adde a minute to their fatall hower,
 Deferre not of Repentance then the date,
 Now is the time, to morrow is too late,
 Count all mens ages that on earth remaine,
 More die before, then to your daies attaine,
 And should you old *Mahuselaes* surmount,
 The longer life, the greater your account.

I will not exprobrate offences past,
 Repent, amend, and turne to God at last
 Leave off to sinne, his Promises believe,
 You cannot aske so much as God will give,

You are a *chosen seed*, a *holy race*,
 Not by *desert*, or *worthiness*, but *grace*.
 Oh make it known to all your Generations,
 God us hath chose before all other Nations,
 To walk here worthy of his *grace* divine,
 And like to purest heav'nly *Tapers* shine,
 In this worlds misty dark obscured night,
 Whose evil works abhor to see the light.

Expect not worlds vain glory, pomp and state,
 Those that live godly here, the world will hate;
 But God doth ever them most highly prize,
 Who here are meanest in the wicked's eyes.
 The World will you deride, and say that this,
 But some vain, peevish, simple humour is;
 Or some light idle motion, which doth rise
 From some mean, ignorant, conceited wise;
 Despise their censures, for I certain know
 The *spirit*, whence such heav'nly motions flow:
 What care I how their worldly wisdom deem
 Of them, so they with *God* be in esteem?
 Oh! were my words now written in a book,
 That who so list to learn, on them might look;
 Or with a *Diamonds* point ingraven plain
 On *Adamant*, for ever to remain.

I know that my *Redeemer* true and just
 Lives, and shall raise us at the last from dust;
 And though the worms my skin and flesh destroy,
 I God shall in my body see with joy,
 Ev'n with mine own, and with no other eyes;
 But now my *spirit* begins so high to rise,
 As if she meant to leave this habitation,
 And fly to heav'n, by holy contemplation;
 Oft hath she striv'd to rise before this day,
 As weary of her brittle Tent of clay;
 But hath been by the weight thereof deprest,
 But now she feels her self from thence releast.

I cannot last, my Lamp so fast doth spend,
And now burns clearest, neereſt to the end.
Farewel dear ſons, my bleſſing on you all
Continue to your after-ages ſhall.

Oh *God of Life*, now thou doſt me deny
The *Power to live*, me willing make to die.

These all are thoſe twelve *Tribes of Iſrael*,
Which good old *Jacob* bleſt and wiſhed well:
Beſides the bleſſing to each ſeveral,
Wherein he told them what ſhould after fall.
And now as *Joſeph* criſt he made to ſwear,
So chargeth he ev'n all his children there,
To lay him in that place of Burial,
Where his Forefathers were interred all.
Thus when his ſwan-like ſong was at an end,
And all commanded that he did intend,
He plucked up his feet into the bed,
And was unto his people gathered.

Oh happy man! ſaith *Pharoah*, *God* me ſend
Ev'n ſuch a *life*, and ſuch a happy end.

Lo, farther *Pharoah* did that day command,
That all his *Peers* and *Nobles* of the *Land*,
Should go with *Joſeph*, and his Brethren all,
To honour holy *Jacobs* Funeral;
Where they ſev'n daies made ſo great *lamentation*,
They drave the *Cananites* to admiration:
And after he was buried in this ſort,
Joſeph returns again to *Pharoahs* Court;
His Brethren unto *Goshen*, where in peace
They lived, and did mightily encrease,
Till *Joſeph* was an hundred ten years old,
So that he *Ephraims* children did behold,
To their third Generation, and the Seed
Of *Machir*, eldeſt of *Manaſſes* breed,
Sat on his knees; then ſaith he, lo I die,
But *God* will viſit you aſſuredly,

And

And in that Land a place for you prepare,
 As he to *Abraham, Isaac, Jacob* sware:
 Then as I sware to *Jacob*, to me swear,
 Thither my *Bones* with you from hence to bear,
 His *Brethren* sware; so *Joseph*, as I told,
 Di'd honourably, being very old,
 Whose body they imbalmed in a chest,
 And after carried to the *Land of Rest*;
 Where they erect a *Pillar* on his grave,
 And thereupon this *Epitaph* ingrave:

J O S E P H S Epitaph.

His *Fathers* darling, *Mothers* dear delight,
 Object of *Satans* malice, *Brethrens* spite;
 To Master just, chaste, faithful to his Dame;
 In prison free, condemn'd, yet void of blame;
 From *Dungeon* rais'd to highest reputation,
 By *Wisdom*, *Counsel*, *Dreams*, and *Divination*.
 Thus God by him a great deliverance wrought,
 In saving them, who his destruction sought:
 A diligent, wise, provident observer,
 And therefore of mankind a great preserver.

*In Padan born, in Canaan nourished,
 In Midian bound, in Egypt honored;
 From whence his soul flew to eternal Rest,
 His Bones here in like expectation rest.*

*He sav'd from famine, King, Priests People all,
 For which his Seed and Nation they enthrall;
 Unworthy Egypt! of this sacred Urn,
 Who such rewards for merits dost return.*

SUSANNA was of all thy *Poems* best,
 But *JOSEPH* her excels, as she the rest.



12

+

5

